THE UNITED CHURCH
OBSERVER
NOVEMBER 15, 1958

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PACIFIC SCHOOL
OF RELIGION

B.C.'s Doukhobor Problem

See page 8

G. Diack

FREEDOMITES PRAY AT HOUSE BURNING

The Faith of Springhill
An Editorial Feature

New-Look Libraries
by Marjorie Macdonald

Letters

Likes Crosswords

Dear Sir: I am pleased that you have added a crossword puzzle to the Home and Church section of **The Observer;** also that it is not too easy but requires a bit of digging to get results. The perennial popularity of the crossword puzzle indicates its usefulness as a means of pleasant and profitable recreation.

Ottawa, Ont. (Mrs.) Alma E. MacGregor.

A Modern Miracle

Dear Sir: Charmed to read "Why Hate Us So," a blast you fired against Jehovah's Witnesses and the infamous Pastor Russell. . . . You could have added further items to your indictment. But a paragraph should go on the credit side of his account: he knew when the world was to end. Through some hitch in the celestial bodies the end did not quite come off thus infringing on his prophecy, but that was not Russell's fault. He never claimed to be able to govern the spheres. That millions could follow such a leader is one of the miracles of an enlightened age.

Welland, Ont. Louis Blake Duff.

Two Kinds of Murder

Dear Sir: The next-to-last paragraph in your editorial **Disarmament** in the October 15th issue, indicates that you believe that the fact that the Gestapo executed six million Jews justifies the fact that our young men were sent to drop bombs on Italian and German cities, thus doubling or tripling the amount of horror and grief in the world. I cannot believe that our Heavenly Father was less grieved by one kind of murder than the other. When are we "Christians" going to cultivate consistently the mind of Christ rather than the mind of Old Testament kings and captains?

Thank you for the series of articles by Professor Ebbutt. . .

Wiarton, Ont. (Mrs. K.) Freda Bunner.

All Out for Pope

Dear Sir: Did our church have to go all out in its praise of Pius XII? I refer particularly to Dr. Long's eulogy over the air. I presume he was speaking for The United Church of Canada. Please forgive me if I seem stubborn and unfeeling but I cannot, in all sincerity, go along with it. . . Maybe Pius was a good man—good according to his light—but I have yet to be convinced that he was so good as to include Protestant "heretics" like ourselves. Indeed, almost his last official act, according to a press release a little before his illness, was to alert the Roman Catholic world to the dangers of Protestantism, especially in the South Americas. Certainly, Pius' illness and death gave the Roman Catholic hierarchy its greatest opportunity in years to throw its propaganda machinery into high-gear, which it did, but an alert—dare I say it?—intransigent Protestantism did not have to fall for it. . . I await with trepidation and fear the formulation of our church's congratulatory message.

Stanstead, Que. (Rev.) A. McKinley Rose.

Play on Words

Dear Sir: I picked up a copy of **The Observer,** June 15, 1958 (a bit late perhaps) and the first thing which caught my eye "Where Ministers Are Made" — the next thing I saw, "Inside Kingston Penitentiary." So—

Toronto, Ont. (Mrs.) E. M. Acheson.

"All I said was 'Where's the fire?' . . . then I found out he was a preacher!"

Get Rid of Furnished Manse

Dear Sir: Some of us have so many doubts about the furnished manse that we would like to know how many others spend their precious time ironing out manse problems and appeasing everybody (including one's wife) . . .

Many of us long for a home which we can rightfully call our own. We are criticized for our "materialism" with such sayings as: "Jesus Christ did not have a stone to lay his head on." (The result of poor reading and even poorer exegesis) . . .

Wallpaper is bought and put on for you, paints are purchased and during a high-spirited bee applied, creating a great deal of satisfaction among the "bee-ers" and horror amongst the subjects of their generosity. The linoleum is chosen with a view to the taste of the next man who might not like ours, and all other blessings are the result of the plotting of committees in which the minister's family is not represented. . .

Some of us hate to live amidst green walls when it happens to be a colour we abhor. We hate to be examined all the time and live with furniture not our own, especially if it has been donated with an air of charity. Resolved: To get rid of the furnished manse, the greatest stumbling block in the life of a minister and his wife. We could move from a house into a home, we would have a chance to settle down, it would result in a longer ministry in one congregation and an infinitely happier one.

Pense, Sask. E. Prinselaar (lay supply).

More Aid for Students

Dear Sir: A similar attempt to establish a foundation to aid students for the ministry such as **The Observer** mentioned lately is being made in the Cobourg Presbytery. A special committee under the leadership of Mr. Morton Sayers of Campbellford and with the undersigned as secretary is studying this important question. We are aware of the activity of the Belleville Foundation and are delighted to hear of the work of t Simcoe Presbytery United Church Men. A exchange of experiences would be ve valuable. . .

Batawa. Felix Skoutaja

Twentieth Century English

Dear Sir: I have just finished taki another wedding and I had the young peo say "and thereto I make you my promis instead of the (for them) well-nigh meanin less "plight thee my troth" . . .

It might be argued, with some force, th the antique phraseology of the prese marriage service could have the effect impressing upon the principals the imp tance and solemnity of the thing they doing. But I feel that we would be truer our reformed tradition if we sought t effect through the clearest possible und standing of the service, rather than throu awe for terminology. In short, sir, I f the need of a "revised standard version" the marriage service — one which wo embody precisely the vows and obligatio of the present one, but in twentieth-centu English. . .

Smithers, B.C. The Rev. J. O. A. Steve

Wives Need Training

Dear Sir: When a young man enters full-time service of The Master, we den this experience as "a call." The ministry "a call" not only for himself, but if marries, for his wife also. . .

(1) I feel our church could do more prepare the prospective minister's wife her difficult career and to warn her of many pitfalls involved, by providing a suggesting helpful literature.

(2) A certain amount of self-denial demanded of her along with the virtues love and compassion.

(3) Many fine ministers have been brok because of their wives' ignorance of many problems involved.

Quebec. Jan A. Huntje

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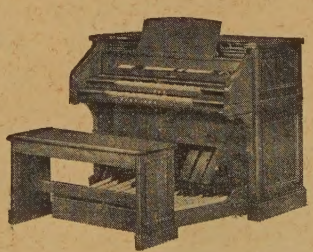

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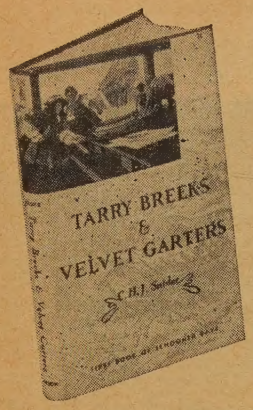

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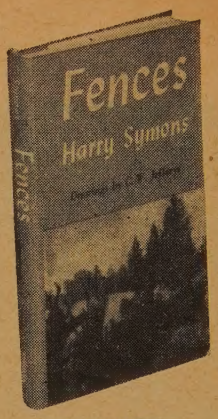

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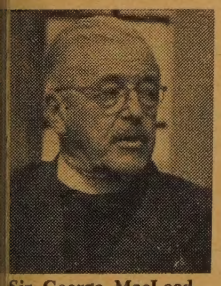

Sir George MacLeod

IN THE NEXT ISSUE

MacLeod of Iona
By GEORGE JOHNSTON

Freedomite School
By A. C. FORREST

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RELIGION

Observations

BOOK NUMBERS of THE OBSERVER have been published for many years but recently we have been finding it necessary to spread the reviews over several issues in an enlarged pre-Christmas book section, rather than devote one issue to reviews. Next issue will see reviews of some of the best new religious books including several new ones on the Dead Sea Scrolls; a new one by David MacLennan, and an important book by Henry Van Dusen. In this issue Miss Macdonald says she has some good Canadian books and Michael Scott's new one at the top of her list.

● FOR THE MINISTER book tokens for Ryerson Press Retail department are still as acceptable a gift as we have heard about, and many hundreds have been given during the past few Christmas seasons.

* * * * *

● A VISIT TO AN OVERSEAS mission field seems remote and impossible for most of us, but ever since we took an editorial flight to see missionaries at work we have wished it could be shared with others. That was why we dreamed up an "OBSERVER Tour" to Trinidad for this winter as a possibility for a few church people who might like to combine a winter holiday with a guided tour to Bermuda and Trinided. T.C.A. has helped us plan it, and it will take off March 6th for a weekend in Bermuda (where there are not missions but where there are six United Church congregations), and then on down to Trinidad for about five days. Those wishing to have a holiday in the West Indies after that may make their own arrangements to stay on. There will be fuller information in the next issue, but now is the time to start dreaming—and if it is not too late, budgeting.

* * * * *

● NOVEMBER IS CANADA GOOSE month at the Jack Miner Bird Sanctuary in Kingsville, Ont., and thousands of the birds on their way south from their nesting ground in Hudson Bay country stop off for a rest on their journey. The Rev. Bruce Hall, whose Chalmers Church we were visiting for Golden Anniversary services, took us on a pleasant drive between services; we arrived in time to see and hear ten thousand birds standing with dignity in the large field opposite the Miner residences.

A BLACKBOARD NOTICE said a flock of thousands would be landing at 4 p.m. We looked at the time and it was 4.05 and the birds were settling in. A sign on the front lawn said, "Closed on Sundays. See you in Church." The grounds where visitors are welcome through the week were host to many other birds in addition to the geese; in the huge trap 54,000 geese have been banded, and some 30,000 re-caught with Miner bands on their legs, some 24 years old.

HYMNS WERE AMPLIFIED from a large speaker, and the dignified organ music seemed a suitable background for the stately chorus of honk, honks, with which the birds praised their Maker for a safe journey with their young over thousands of miles, back to the little dot on the Erie shore. As we drove away we saw not a goose on the neighbouring farms or in the fields along the way back to the city. Something had piloted them all safely to their known haven where protecting hands have guarded their safety through their generations, to make Kingsville one of the great phenomena of our time.

* * * * *

● THE ARCHIVISTS of the future are really going to have fun when they start looking into what the churches did and said in the good old days of the 20th century. Historians have always had the problem of digging in the dust and ashes of the past to find the records written in faded manuscripts or carved on broken stones. The 18th General Council was completely recorded with every speech, discussion, and even the laughs and sighs preserved on Berkeley Studio tape for posterity. From Dr. Long's General Council office comes also the report that more paper and ink and stencils were used than ever before.

* * * * *

● WHEN A LADY IN TROUBLE went for help to the minister of WoodGreen Church recently he asked her just why she had happened to choose him. She had gone, she answered, first to a fortune-teller who after looking into her tea-cup said that "I can see you here going to see Ray McCleary . . . and now I see you coming out after talking with him and you look much happier." ●

Editorial

It's Up to the North

THE United Church has been a faithful caretaker of the Methodist Universities it inherited at Church Union—Mount Allison, Victoria, and United. Not much money has been given directly from church funds, but a great deal of the support has come from graduates and church people in the area served by such colleges. Business, industry and government all have their stake in higher education and may be expected to support it.

Since 1925 the United Church has made no move to start another institution of higher learning. There are several reasons for this, of which THE OBSERVER has been made well aware since first proposing that the Church face up to one of the greatest needs of our time.

It was encouraging to all who believe in this to sense the concern of General Council. We are faced now with the possibility that the young people of our homes and congregations may be denied University entrance, not because they lack ability, or the will, or even the money, but because the country hasn't enough colleges to hold them. And unless we move quickly, the new colleges may all be secular or Roman Catholic.

THE OBSERVER still believes that there should be a University in northern Ontario, preferably in the North Bay area, and that it is logical for the United Church to lay foundations there.

In the area which would be served by a college in North Bay for example, there are 58 Secondary Schools, with 781 teachers. In Grade nine last year there were 6,437 pupils, and in Grade 13, 1,025. In all the districts of northern Ontario there were over 85,000 elementary school children. We have sensed some resistance to this proposal from those loyal to the Universities of southern Ontario, but these Universities are going to be big. There is a place for the small college as well as the great University.

However we admit it is unlikely that the United Church will take the initiative in northern Ontario. The Roman Catholics recently conducted a fund-raising campaign in Sault Ste. Marie diocese for 2½ million dollars which was well oversubscribed. This is to provide a new string of institutions in the north including a new college for girls at the Sault and several others. The north must take the initiative itself; churches like governments are not likely to start colleges. But when a community shows it means business about higher education, churches and governments help.

WHY NOT CONVERT O.L.C.?

THE best policy for the immediate future for the United Church would be to convert one of its secondary schools into a college of higher learning. Albert College, Belleville, is a possibility, and Albert should secure more land immediately if at all possible.

The best prospect is Ontario Ladies' College at W O.L.C. has a fine tradition, a splendid property, a admirably situated at a centre of rapid population gr

Her buildings are worth $2 million, and even wi addition could handle teaching for 400 University stu now. Best of all there are 95 beautiful acres of land more to be secured to guard against the future. N Oshawa has passed the 50,000 mark; Whitby has exc 10,000 and Ajax is 12,000. Great industries like G Motors, Dupont, Dunlop have plants close but no close.

Valuable though O.L.C. is as a boarding scho girls, it would be even more valuable in the future church University for both men and women. It s conceivable that Victoria University or U. of T. mig some mothering on the start, if needed. Toronto is enough to secure the sort of teaching assistance n while a changeover is taking place. And a colle Whitby could serve the whole community—and it's to be some Community to serve.

UNDERPAID PRISON CHAPLAINS

FULL-TIME ordained Chaplains serving with Department of Reform Institutions in Ontario re salaries ranging from $4,050 to a maximum of $4 per annum after four years' service.

This means that a minister accepting such appoint must serve in exacting work for a salary substantially than the minimum paid the most inexperienced ordi on the tiniest charge. A Presbytery would not ap a call for a minister at this meagre stipend.

Yet being a Chaplain to offenders who are plac jails and reformatories in such great numbers demanding task, and we are fortunate in having de men in such work. Men should be trained for such ser they should be decently paid, and appointments sh be carefully made. Until recently the Department made its own appointments, but a few months ago was consultation with the Canadian Council of Chur We have been informed by Col. Hedley Basher, On Deputy-minister, that it is now expected that f recommendations for appointments will be initiate the C.C.C. This is welcome news.

Canada, as we have frequently pointed out, h wasteful and backward system of penology. Ontar ahead of many provinces, and concerned persons trying hard to bring about improvements elsewhere long as we have some provinces in Canada wit probation system whatsoever, and a repeater rate of a 75 per cent. across the country, we will have to hang heads. Our reformatories don't reform; our penitenti don't make wrong-doers penitent, and jails turn pris back to society worse than they were before.

One place where the church can make its contribu is in training ministers who are interested in this Authorities must be prepared to provide reason remuneration for men ready to exercise their ministr such a way. The very least the churches can do is i that sweat-shop wages for Chaplains should cease.

OBSERVER
NOVEMBER 15, 1958

n Editorial News Report

THE FAITH OF SPRINGHILL

ACROSS the land last month in the churches and from the homes of Godly people, prayers were raised : those who suffered in Springhill, N.S.

Few who prayed had visited the provinces wn by the sea; many had never been wn into the depths, where men toil to est black treasure from the earth, that ners' homes may be heated, and power ren the wheels of the nation's industries.

But they did share the sorrow and hope excitement gripped the land. They did ow something of the breed of men reared ere. From the coal-mining towns of Nova otia have come the same kind of men as ose reared in the outports of Newfound-nd and on the farms of Ontario, from nongst whom have sprung some of the eatest preachers and finest leaders of the urch.

In Toronto, officials of the churches met pledge contributions to Springhill aid. he United Church sent $7,500. In Spring-l itself the ministers were busy, visiting e saddened families, conducting the nerals—not in church or funeral parlour t in the homes — holding their Sunday rvices, and waiting.

The Rev. D. B. Tupper of St. Andrew's urch had been through it all two years fore. Ten of his men were gone. One ternoon he held three funerals. Wesley urch had inducted a new minister, the v. Desmond MacConnell, three weeks fore. Thirteen Wesley men were missing. ch day ministers came in from the sur-unding Presbytery and from other parts the province, waiting and ready to help th visitation and funerals.

As hope dimmed, reporters from the at newspapers waited and watched the wn as it grimly went about its work. One the most sensitive writers, Bruce West the Toronto *Globe and Mail,* wrote at e close of the first Sunday:

"This afternoon, on a bright and crisp ll Sunday, the disaster-stricken commun- of Springhill looks like any other town its size anywhere in Canada.

"Children, many of them fatherless, walk wn the street from Sunday school in eir best clothes; wives, sisters and thers emerge from the town's churches th their attire showing that particular attention to neatness which goes with Sabbath worship.

"When you study them closely as they emerge into the warm sunshine in front of their churches, you can observe that their faces are tightly drawn and their eyes have the look that accompanies long hours of anxiety.

"The men who are not toiling in the work of rescue far below the sunny surface of the Springhill countryside, are also attired in their Sunday clothes. Like most men who live by their muscles and their sweat through the weekdays, they look a little uncomfortable in their Sunday best.

"But there aren't many men to be seen on the streets of Springhill. Many are labouring in the black and tight confines down No. 2 colliery of the Cumberland mines. And many remain trapped and probably dead on the other side of the cruel barrier that cut them off from the rest of the world shortly after 8 o'clock Thursday night.

"The old men, who have lived their day in the mines, sit in the sunshine on the steps of the main street's business places and talk in low tones, mostly about the chances of reaching their entombed townsmen.

"On a day like today, the surrounding Cobequid hills look especially serene and beautiful. They are still adorned by touches of autumn colour. Seeing them under today's blue skies, you feel you can partly understand why the people of Springhill love their town in spite of its long history of bad luck and tragedy.

"Beside the Miners' Hall on the main street stands the monument to 125 men who were lost in the great Cumberland mine disaster of 1891. It is topped by a moustached miner, who stands gazing across the street. On the sides of its pillar are inscribed the names of those whose deaths in the dark depths of the colliery did not stay their sons and grandsons from following their dangerous vocation.

"At the base of the monument is a marble plaque fitted into place only two months ago. Freshly cut into its shiny face are the names of the 39 men who died in the explosion in No. 4 colliery a few days short of two years ago.

"Across the main street and a few doors farther up the hill, the town's war memorial stands in front of All Saints' Church. It bears the names of 137 sons of Springhill who died in the two world wars. It records an impressive death toll for a town of only 7,000. Yet it represents fewer victims than the monument across the street, to which many more names will now undoubtedly be added.

"Among the women who are waiting hour after hour at the pithead and in their homes, the wives seem to be bearing the ordeal better than the mothers. But to the mothers it is, perhaps, another chapter in a long and tragic story. They have been smitten with so many blows over the years that they find this latest one almost too great to bear.

"On such a day as this, they wait patiently, always with a faint spark of hope, as so many other women have done before them in this community when coal has for so long stood for life as well as death.

"And so the grim and terrible hours pass. They are hours in which hope keeps growing dimmer. Yet there is always a spark of hope remaining. Miracles have happened here before. And if the miracle happens again, even though it may bring only one man back to the surface alive, who is to say which man it will be?

"God alone knows and in Him each family here is placing its trust. And as long as they do, there will be this small gleam of hope in Springhill. It will die ever so slowly one piece at a time, as slowly as the rock and rubble is passed along the narrow tunnels, one bucketful at a time.

"It will die completely only when the last body is brought to the surface or a final decision is made to call the labour and danger of attempted rescue to a halt.

"And then, as it has done in past times, Springhill will once more gird itself for the future."

Three days later Springhill had its miracle. A pipe was forced through rock and rubble into a black grave two and a half miles below the earth and voices came back to the heroic rescue crews. Twelve men were returned to their wives and children, and in the prayers of Springhill thanksgivings were mixed with petitions for those who mourned and for those who had not been saved. ●

Cover Story

B.C.'s Doukhobor Problem

By A. C. FORREST

Photos by George Diack

"WILL the Sons of Freedom go back to Russia, or won't they?" is the question being asked up and down the valleys of the Kootenays these weeks, and the answer given by most of those who have known them through the years is, "No, the government called their bluff."

The Freedomites themselves insist that nearly 3,000 of them will return to the land of their fathers, and say they have been assured of a haven in Siberia some 1,600 miles east of Moscow. The Governments of British Columbia and Canada have agreed to pay their transportation costs and provide funds for their resettlement. At the end of September they were given an extension of time to secure signatures. It is estimated the cost might be a million dollars. "Good riddance," many B.C. residents say.

"I don't think they will, and I never thought they would go," says Principal John Clarkson of the New Denver School where 65 Freedomite children forcibly taken from the parents who would not send them to school are being held and educated.

"I have doubts that they will go back," Peter B. Legebokoff of Grand Forks, B.C., editor of *Iskra*, the Orthodox weekly paper, told us. He grinned rather wryly and nodded when we asked him if he wishes they would go. The Sons of Freedom have been in the hair of the Orthodox and Independent Doukhobors since 1902, and are a constant irritant to them, not only by burning their homes and halls, denouncing them for backsliders, but by bringing discredit on the whole Doukhobor religion. "I wish they would go," he said thoughtfully, "for their own sakes. In a new place it would be easier for them to take on new ways."

The Orthodox, too, have certain yearnings for Russia, but have no intention of going back. Doukhobor prophecies say that some day they will return. But recently they checked with the Motherland, and have no illusions that things would be better for pacifists than in Czarist days.

In a formal statement issued recently following a convention held at Grand Forks, the Orthodox — properly called, Union of Spiritual Communities of C —said:

"As is well-known, our people nally came from Russia, which were forced to leave through persec for their religious beliefs and prim for refusing military service. Man us left relatives and friends be Ever since, there has been a na feeling that some day we may retu the land of our origin.

"At the present time, we are info that according to the laws of U.S.S.R.—their constitution, there exemption from military service. T specific—article 132 of the Constit states: Universal military service is followed by article 133: To defen country is the sacred duty of e citizen of the U.S.S.R."

Still Piling Wood

When we visited Krestova and G Forks in early October, we found conf about how many had signed to go Some of those who were most emphat expressing their desire to go were pu up big piles of wood for the winter, had not yet turned in their forms alth the date had passed.

In the New Denver School some o boys expressed considerable enthusiasm the journey. The girls say they will off the train if their parents try to them away. The government has pron to return their children to them when go.

Some 7,427 Doukhobors first cam Canada in 1899, and took up lan Saskatchewan, having fled persecutio Russia. The dissident sect of peasants appeared as a split from the Rus Orthodox Church in 1666. They always been anti-clergy, and their basic doctrine is complete pacifism. A height of their troubles in Russia they issued arms to fight, but made a bo of them. These stories are often told sung about in their services.

Canada wanted settlers and passe order-in-council exempting them from

Sons of Freedom Doukhobors burn their houses

. . . and stage nude parades of prayer and protest . . .

y service if they came. This later was ended to their children. Their early ırs in Saskatchewan were rugged and y like to show pictures yet of their men-folk teamed together pulling the ws across the prairies.

At first they lived communally, and this still their ideal although no Doukhobors Canada live that way now. When the ıe came for them to get title to the lands y had cleared and on which they had lt their homes, they discovered they l to take an oath of allegiance. Some k it but many of them picked up and . A pioneer group went to British lumbia and purchased land in the name the community in the mountain valleys. purchasing land they did not need to e an oath of allegiance.

In the meantime the Sons of Freedom l emerged and protested against governnt and fellow Doukhobors by stripping their clothes and burning buildings. This ter was partly an expression of contempt material possessions.

The 5,000 who moved to B.C. included nost all of the Sons and other dissident ups. Through the years Sons of Freedom ve attracted to themselves those Doukbors who left the community and failed l returned, but were unacceptable to the re conservative and progressive brethThe failures have always found refuge the radical ranks.

Freedomites a Minority

Today Doukhobors may be divided ierally into three groups. The troublene Sons of Freedom number from 2,500 3,000. Orthodox law-abiding but clinging important traditions, about 5,000, and dependents including several semi-orthoc groups in Saskatchewan and Alberta, out 10,000.

Some Doukhobors went to the U.S.A., l others settled in Alberta. But the ubles have been almost all in B.C.—600 predations from 1923 to 1953. There re 84 burnings and bombings of schools, directed against Doukhobor property,

(Over)

. . . while their young people look on

Why Sons of Freedom Stage Nude Parades

CANADIAN Doukhobors — all of them — have become notorious, because a few of them parade in the nude. This is a constant irritant to most of them, who, modest in such matters, condemn such activities by the Sons of Freedom.

The custom first began about 1902 in Saskatchewan when the Sons began to emerge as a separate group. Doukhobors say there may have been one such incident earlier in Russia. At the same time as disrobing began the Sons also began their acts of depredation, most of them against fellow Doukhobors.

We asked Mr. John Perepelkin, Chairman of the Freedomite Committee at Krestova, why they undressed. Was it just a method of protest? He and his grown sons-in-law all have practised taking off their clothes in public. One of them spent two-and-a-half years in penitentiary at New Westminster for nudism. "I was on my knees praying when they arrested me," he said.

Mr. Perepelkin said, "It is not a protest, but a deeply spiritual thing. When a man takes off his clothes he mortifies everything fleshly. He stands naked before God—in his pristine purity."

Then he fired at us: "How were you dressed when you were born?"

We admitted we had been just like any little baby Doukhobor.

"How was Adam dressed before he sinned? Naked! So was Jesus on the Cross. He was not ashamed to be naked. When Adam was without sin he wore no clothes. When he sinned he dressed himself. We believe that only a person who is fully penitent has a right to undress," he explained.

One of the younger men chimed in: "When we were little kids at choir practice," he said, "we used to get all stirred up by singing Psalms and we would take off our clothes. There were no police there to arrest us. Lots of times in our meetings when some individual is deeply moved to seek freedom from sin and then finds forgiveness, he takes off his clothes."

The old gentleman said he doesn't take off his clothes any more now. "I don't know just why. I'm not against it, you know. But you have to feel something very deep that you can't really explain when you take off your clothes before God and other people. But we don't do it to protest, or attract attention."

"What about the women who took off their clothes here in Krestova last week to protest taking signatures to go back to Russia?" we asked.

Our hosts were collecting signatures and promoting the return to Russia.

"There was only one," Mr. Perepelkin said. "And she was a spy." Sons of Freedom often speak of spies.

It is well known, of course, that Freedomites have often paraded in the nude to protest things they did not like. Sunday has been a favourite day for such activity. And in a Freedomite booklet bitterly attacking Mr. J. J. Verigin, then Secretary of the Orthodox Doukhobor organization, we found the sentence:

> "The children at New Denver . . . refuse to attend classes, in protest they disrobe and during class hours stand naked on their knees praying to God . . . the matrons opened the windows using the cold temperature to force them to put on their clothes and attend classes."

Principal John Clarkson of the New Denver school told us that when the children were first taken from their anti-education parents to New Denver they frequently took off their clothes. "They seemed always to be running around the dormitories without any clothes on, but they don't do that now. In fact occasionally when one of the little girls gets caught in the hall in her slip she squeals and giggles and dashes back into the dormitory. I don't think these youngsters will ever stage nude parades."

Professor Alfred Shulman, writing in the U.B.C. survey of the Doukhobors, says that nudism is the eruption of hostile behaviour in a disguised form. "Removing one's clothes is a remarkably effective device for making other people uncomfortable and angry; such behaviour can be easily rationalized and made to appear something other than the hostile act it actually is . . . the Sons of Freedom are usually unaware of the hostility they are expressing."

In 1931 the Criminal Code was amended to provide a three-year sentence for nude parading. Since then many hundreds have been imprisoned for nudism. From 1932-35 600 Sons of Freedom were confined on Piers Island.

"I suppose," the old man said to us, smiling at the conclusion of the discussion, "that there is no one in all the world who hasn't heard about the Sons of Freedom."

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and 124 acts against government or non-Doukhobor property.

In October bridges and ferries were being guarded, and cars were being stopped on the highways. And the train on the Kettle Valley line runs by day now instead of night.

Their first leader, Peter Verigin, whose house was burned in Saskatchewan years ago, headed the B.C. group. They laid out good farms and planted fine orchards. He was blown up by a bomb in 1924. Later he was succeeded by Peter the Second who came from Russia in 1927.

Foreclose on Mortgage

The thirties were bad times for governments and Doukhobors. Drought, depression and marauding Freedomites brought them finally to mortgage foreclosure on their lands in 1939. The second Peter, who lived like a Russian baron, died, but his heir-apparent was somewhere in Russia. The Orthodox have since been led by a committee, and only last year they discovered Peter the third had died, possibly from malnutrition, in a Russian prison—a fact which has rather damped aspirations to return. The B.C. government took over the lands and charged rent.

Since then their farms have been allowed to decline, their orchards to become diseased and crowded, their irrigation to break down. Most of them make a living in the bush, mines, and industries supplemented by gardens, and live in shack-like, unpainted homes on squatted land.

They are a religious people, with taboos against meat, tobacco, alcohol, dancing and movies. There are many sex prohibitions. Their families are small, and some of their prayers are for strength for husbands and wives to remain continent. Even those who practise nudism are prudish in the family circle.

Many of their men do drink and to excess. Peter Verigin the second drank and gambled, and there are stories told that he did this to such excess he lost the funds of the organization and thus brought about their land problems. Orthodox leaders deny such stories, but admit he had "his weaknesses."

Both discriminatory and favourable l lation has been passed for and against Doukhobors through the years. In they were barred from voting in Fe elections. This was confirmed in 1 Legislation to recognize their marr has been passed. And several Royal other Commissions have been appoi They are a much-studied people. Stud claim they have been treated inconsiste and unwisely.

The Doukhobors have no churches, halls. The halls we saw, with the excep of a fine new one at Grand Forks, poor unpainted affairs. Doukhobor c munities always look as though there a surplus of lumber and a shortage of p In Krestova, a very squalid-looking sh town, there are just over 100 dwellings over 340 outbuildings, giving it a clutt and unkempt appearance. It is estim that over 1,600 Sons of Freedom liv Krestova. Many of them have new-loo cars, but lawn-mowers are uncommon has been called B.C.'s Tobacco Road.

Orthodox are Progressive

Grand Forks is a progressive Orth community with a co-operative store, c mittee and newspaper offices and a hall, much of it built through volun labour. The Rev. T. M. Karpoff, Un Church minister of Genelle, is a Russ speaking descendant of the Molo sect, which had the same origin as Doukhobors. He is pacifist, deeply s pathetic with Canadian Doukhobors, concerned that Canada should unders them and that the United Church friendly to them.

He arranged for us to meet with t leaders, both Orthodox and Freedon and we went to Krestova, New Den Shoreacres and Grand Forks toget While we were looking about their new a young Doukhobor came over and inv us in. Neighbours near the hall keep informal but constant guard as many their halls have been burned down.

On the ceremonial table in the centr the hall were the usual loaf of bread, pit and glass of water, and cellar of Benches were ranged for men to sit on

Orthodox Doukhobors built their own modern hall at Grand Forks

and women on the other. In the base-
t were rooms for dressing for musical
dramatic productions. The hall had a
ien to provide food, not for social
its but for visitors from a distance. In
corner was a small room with a replica
n old pioneer Doukhobor home about
:h a moving picture film on the life of
Doukhobors is being produced.

Can Go to "Good" Movies

heir hall is for educational, cultural and
ious purposes, with less emphasis on
eation and social life. There was a ball
ond on the large landscaped lot out-
. Orthodox children go to school. Their
rs sing sometimes in United Churches
on radio and T.V. They try to keep
people to the old virtues but don't
ct if they go to "good" movies. When
people drink or smoke or eat meat,
say it is "their weakness," and say
pride and arrogance may be worse sins.
y have no baptism or communion—and
possess Bibles. Their religious service
ists largely of singing dirge-like hymns
psalms.

he Orthodox "Union of Spiritual Com-
ities of Christ" statement says also:

"We have nothing to do with the
uch publicized migration of the Sons
f Freedom to Russia. As long as the
o-called Sons of Freedom keep up their
adical, fanatical ways, we will have no
ommon ground with them."

ohn J. Verigin, one of their leaders, but
"the leader" — there is none at the
ent—says of the last war:

"We considered ourselves by the
race of God to be very fortunate to
ve in peace and quiet. We are grateful
o our English-speaking neighbours who
uring their own misfortunes of war
oked upon us as Christians who were
rying to act according to our own light,
nd they understood. They have been
onsiderate in their regard."

ohn Verigin is affable, fluent, quick
an answer.

Won't Vote or Fight

e says that the Orthodox believe in
ation. They are law-abiding in all
gs: they do not vote (although they
take their part in local municipal
rs) and cannot take part in war.
uring the last war a few score Douk-
rs in Saskatchewan were imprisoned
a few months for refusal to answer the
t call, or accept alternate service. In
e cases employers docked their pay and
ed it over to the Red Cross. In B.C.
ing happened "except letters kept going
and forth until the war was over."
few Doukhobors fought in the recent
and returned to their families. There
e respected veteran in Krestova. "He
unhappy and his wife had left him,
e enlisted. He was glad to be back and
ws it was a mistake," his friends say.

For Doukhobors divorce is easy, but not common.

Doukhobors have suffered greatly in Canada. They claim that they came here with a promise of complete religious freedom. This seems to some to mean keeping their children out of school; to others giving no vital statistics; and to others refusing the oath of allegiance, and exemption from any form of military service.

It may be significant that their numbers have increased so little. Many of them are assimilated. The young Doukhobors on the campus of U.B.C. or prairie Universities may cling to the old ways, but many do disappear into Canadian life. The Orthodox are determined that they will get along in Canada: they do not object to integration, but they do not want to be swallowed up.

The Sons who say they are going to leave will not solve the problem for Canada. For one thing, many of the most difficult of them will not go, if any do. And even if they do, to have failed with them seems a bad mark on Canada.

There are those who claim there has never been consistent government action, never a constructive long-term programme, that even the recommendations of commissions have not been followed.

They say the problem could be solved—not quickly or easily—through consistent, intelligent, imaginative action. Sending them to Siberia is no solution. ●

A News Feature:

Gowland Goes Gets 'em

A CAMPAIGNING English evangelist who in 18 years estimates he has carried the gospel into 3,000 British factories, down mine-shafts, into night clubs, youth centres, colleges, pubs and street-corners, contends that today's church needs a switch-about in its approach.

Industrial chaplain-evangelist Dr. William Gowland of Luton, England, currently on the last lap of a five-weeks' trans-Canada preaching tour says: "The church has too long tied up with the status quo . . . if Christ preached from a boat, do we need mahogany pulpits?"

While minister at Albert Hall, Manchester, the fiery reformer spent six years rubbing shoulders with factory workers and Manchester dockmen, and gained notoriety in *The British Weekly* by his pioneering street-corner battle to rid the city of prostitution.

Said he (to audiences from Sydney, N.S., to Vancouver, B.C.): "The church must not hesitate to go into the places where people work, play, sweat and swear."

Dr. Gowland argues that the heaviest problem of modern evangelism is not indifference outside the church but the "self-enclosed, ingrown, frozen church," satisfied with itself and spending all its time ministering to its own people. The church, says he, is talking lilies and shepherds and the men it is trying to reach are working with steel and coal.

"We need trained persons," Dr. Gowland told a Nova Scotia audience last month, "who can go where men are and demonstrate and interpret the gospel of love in terms that modern men can understand.

"In England," he said, "the church is reaching only 10 per cent. of the people and it is the same 10 per cent. over and over again.

How serious is Communism? Answers Dr. Gowland: "A Christian man or woman should be a better worker, a better boss, a better politician, a better trade unionist . . . than an atheist. We've got to beat them at their own game and not get soiled while we're at it. The power of government is shifting more and more to the working classes. And the working class will slip into the Marxist camp unless the church meets them first."

Dr. Gowland founded Methodism's first Industrial Mission and Community Centre in Luton, in the London district, in 1954. In 1956 he founded the denomination's first Industrial College, of which he is now Warden. The syllabus includes studies in the structures of management and trade unionism, industrial welfare and adjustment to industrial courses for apprentices. In addition, the college provides study in industrial evangelism. While the college is seeking to discover and train industrial chaplains, there is special emphasis on encouraging the laity.

In his Canadian tour, Dr. Gowland has talked to audiences in Sydney, N.S., Montreal, Toronto, Hamilton, St. Catharines, Edmonton and Grand Prairie. He will also visit Vancouver, Victoria, and New Westminster, B.C.

Last year he made a similar tour of Australia.

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Madame Biéler's posthumous letter

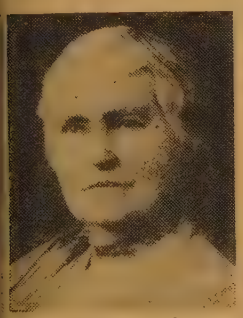
The Pew Talks to the Pulpit

Madame Blanche Marie Biéler, who died in Montreal on October 13th, at the age of 94, left a letter for publication in THE OBSERVER. It was written October 1, 1948, and addressed to former students of her late husband, Professor Charles Biéler, who was on the faculty of Presbyterian and United Colleges, Montreal, for 40 years. Madame Biéler was daughter of Professor Jean Henri Merl d'Aubigné of Geneva, who preached a sermon which prompted members of his congregation to form the Red Cross Society.

Following the First World War, Professor and Madame Biéler were strong advocates and supporters of the Canadian Vimy Memorial Church in France. When it was partially destroyed during the Second World War, she successfully appealed through THE OBSERVER for funds for its restoration.

WITH advancing years and failing strength, I have entered lately into my eighty-fifth year—Fast falls the eventide!—and I wish, before I go, to say good-bye to those of you, who through those years had become our special friends, something like adopted sons.

How happily I remember our friendly chats by the drawing room fire, then the animated, humorous talks around the tea table! It was a refreshing and happy breeze you brought into our home. Now, I am often alone on Sunday evenings and I miss these reunions very much. I miss you, the young ones, and I feel acutely the absence of the man who, by his conversation, his gracious manners, and his thorough goodness, made these occasions what they were.



Madame Biéler

I wish I could see through some special television something of your home life, the way your good wives are bearing the heavy load of housekeeping, child training, besides church work, and the task of keeping their husbands happy!

I should also like to peep into your studies, and to attend your Sunday services to sense the way you have used your learning, and more important still, kept burning the living flame of your vocation.

I wonder if any one of you have tried to change the old routine of Sunday worship? The pastor and the choir doing it all and the congregation remaining passive. It seems to me that the North American church habits are not right. The singing of hymns, chants and anthems are not integrated enough into the worship; the choir-master is often too powerful and the pastor too easily influenced. The musical parts are, too often, just ornaments scattered through the service, without leading to honest prayer and praise. Music is a beautiful element of worship, but the pastor ought to see that it should not be a mere recreation, but bring people in closer touch with God.

Then, what about your preaching? You might object to the presumption of a mere lay-woman attempting to inquire about your work in the pulpit! But just think a minute of the number of sermons I have heard. Since I was ten years old, counting only one per Sunday, it comes to 3,796, and that is a very minimum count. If after a few hundreds of sips of tea, a tea-taster can tell you all about the taste, the body and the flavour of an orange-pekoe, an old sermon listener ought to be able to distinguish between a sermon which is flat and ineffective, and another which is interesting and powerful.

When I think now of the great number of sermons I have heard, I realize that many which I cannot remember have built up my spiritual life, notwithstanding all its shortcomings, while others just slipped into the waste-paper basket of my conscience. However, a few stand out quite clearly in my memory leaving an indelible mark in my religious life. May I tell you about them?

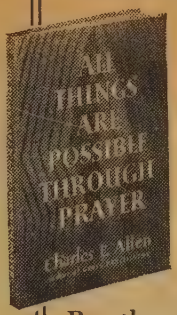
I must not have been more than ten years old, when in Geneva, I heard the first sermon which deeply impressed me. Was it perhaps because the theme was linked with the expectation of presents at the great home New Year ceremony in the afternoon? It may have been so, because the text was: "His unspeakable gift"—not a new doll or a pram, but something which would always make me happy and good for all time. It was certainly worthwhile listening to such a promise, and the thrill of it has lasted during seventy-five years!

I was somewhat older when I was deeply impressed by another sermon. The text was. "Thou shalt be a blessing." How wonderful to become an instrument, in some degree of God's comfort and love, and was it not worthwhile to give up many unimportant things to reach such a goal!

Full-grown womanhood had come to me when, one Sunday at the Eglise du Saint Esprit in Paris, I heard a most original and

(*Continued on page 26*)

CHARLES L. ALLEN



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Bidwell, Moose Jaw

The Ellis family pick up books after morning service at Zion Church, Moose Jaw

Indian children are enthusiastic about books they find in the Port Simpson, B.C., mission

Many churches have a

Library With a New Look

THE Sunday School Library is in fashion again. It's different from those that flourished in the early 1900's. It has a new name, a new look, a new setting; it's important and popular.

Today everybody calls it The Church School Library; on its shelves are religious books; and particularly in the new buildings, special rooms are planned to house it. The books in their gaily-coloured jackets are not only attractive; they are an important part of the United Church's Christian Education programme.

We may laugh at the old Sunday school library and poke fun at some of the titles, but the laughter is nostalgic and the criticism indulgent. For the fact remains that it was only through such that many people could get books at all. Hundreds of children were introduced to reading by borrowing from the Sunday school library. If the daughter of the Methodist minister on a New Brunswick charge—who went also to the Presbyterian Sunday School in order to get two books a week—read some stories that were not the best, others were so good they fostered a love for reading that has enriched the years.

Meanwhile the Public Library has come into most communities and there are few places not now served by them, by regional or by travelling libraries. The churches co-operated wherever possible. Recently when the cornerstone was laid for the new main branch of the North York (Ont.) Public Library to serve thousands of people it was recalled that this library began in 1946 as a one night a week stand in the basement of the Willowdale United Church.

With their advent the need for the old kind of Sunday school library lessened, and in many places interest lagged, the books got torn and dusty with disuse, the libraries were closed and forgotten.

But now the church school library is coming into its own. On its shelves, within their bright covers, are the books that complement the teaching in the classes, books that introduce the small ones to the Bible, books that hold attention as readily as any adventure tale. There are books on religion, theology, Bible commentary, missions, worship for groups and individuals; books that are not usually obtainable in the public libraries; books that many people have not known existed.

As their success is realized, more and more church schools are setting up committees and getting libraries going.

Take Westdale Church in Hamilton, for instance. Six years ago, Rev. Elda Daniels (Struthers), then associate minister, made a collection of resource material for Sunday school teachers—concordance, Bible dictionary, atlas, worship helps. The only place she could find to put them was in a corner of the hall on three shelves of an old sectional bookcase, from which the glass doors kept falling off at the most awkward moments. Now the library is located in the new addition to the church, sharing a bright room with the Sunday school secretaries, where there is ample shelf and cupboard space.

The Christian education committee bought the $25 Family Life Package Library and followed it up with the first Annual Book Fair when there was an extensive display of books and materials. The profit from this venture was invested in more books, and members of the congregation donated or loaned others. The library was on its way. The W.M.S. now distributes its books from there, and with a grant of $100 or more from the Committee of Stewards each year, and other donations Librarian Mrs. F. G. McIntosh is able to keep the library up to date.

It's a Family Affair

In Zion Church, Moose Jaw, every Sunday morning after service, the Ellis family climbed the stairs to the library at the back of the gallery. Mr. and Mrs. Ellis selected picture books for the two youngest; Ross and Ruth, the teen-agers, picked their own from the racks, while Librarian Mildred Lawson helped Margot and Lucille make a choice.

This family is only one of many using the library, for it circulates from 50 to 60 books a week. The Stewards have budgeted $200 a year since 1955 and now the library has over 400 volumes. The aim is to put before children the best in religious and related literature. Adequate quarters have been provided in the new Christian education building and it will now be possible to expand into the adult field.

Trinity-St. Stephen's, Amherst, N.S., made an easy transition from the old type of Sunday school library begun fifty years ago, to the new. Popular books for boys and girls 9-15 continued to circulate, with new additions occasionally. However, when catalogued a few years ago it was discovered there were few books for little children. These were added, along with some for parents and teachers. All were placed on movable racks

Library at Metropolitan Church, Victoria, B.C., grew out of a preaching mission. Librarian checks out two young readers

By MARJORIE MACDONALD

nd displayed on parents' visiting days. These have played an important part in introducing parents to new books and religious materials for the home. Every few years the library was overhauled and new books added. In 1951 a new advisory board authorized more Bible-centred books for nursery and primary children. The following year a Family Life Conference was held. This resulted in a Family Life Superintendent being appointed in 1953, and $100 authorized for books and literature. Later the Sunday school was changed to the morning, and the library brought up-to-date, the older boy and girl section emphasized and more family and Bible-centred books purchased. This year a special exhibit of children's books has been on display from which to borrow.

When friends of the church and members of the congregation wanted to give books in memory of loved ones, a memorial library was begun in Harrow United Church, Fort Rouge, Winnipeg. Selection of books is made from a prepared list and consultation with Librarian Mrs. G. L. Carr or the minister. A bookplate with the name of the donor and the person in whose memory it is given is inserted in each and the book dedicated. Brief reviews are made available so that readers may find the right type. Those for children are chosen to promote a taste for religious reading.

A picture of the late Miss Caroline Parker, a gift of Mr. A. C. Howarth, was recently dedicated and placed prominently in the library of Knox United Church, Fort Frances, Ontario, which her substantial bequest had made possible. In addition, the *Committee of Christian Education* sets up a sum for the purchase of books in its yearly budget; and there are individual donations.

Organized by Mrs. Muir, a trained librarian, who made the selection from the list of books sent out by The United Church Publishing House, 545 volumes are now available, over 400 for children. 1,165 books were circulated last year. The librarian in charge has six assistants who take turns, and helpers appointed by the Committee of Seven serve at open sessions, usually by the month.

There's a library in the Port Simpson, B.C., Indian Mission with 160 enthusiastic young borrowers. Every Wednesday afternoon after school the youngsters get their books for the week, the average number checked out being 70.

(*Continued on page* 20)

Put Your Library to Work

- Use a bulletin board in the church entrance. Display a New Book Sign, changing often the brightly coloured slip covers.
- Feature in Church bulletin short reviews of new books.
- Send post cards to people you think will be interested in a particular book. The minister can help by giving a quotation in a sermon from a book that is available in the church library.
- Encourage people to drop into the library.
- Encourage use by prayer groups to small committees.
- Leave the attractive slip covers on a number of books. They draw attention.
- Plan displays for special days, Reformation Sunday, World Wide Communion, Christian Family Week, United Nations Week.
- Encourage Women's organizations to build their programmes around books in the library.
- Bring the kindergartners to the library and let them look at books that will be of interest. Others should bring classes to library once or twice a year.
- Primary children will enjoy hearing the librarian tell a story from one of the books.
- Older groups should use the library on all occasions. When starting a serious study of the Bible they should go to be shown how to use a concordance, the commentary, Bible dictionary, atlas and other related books.
- C.G.I.T., Explorer and Sigma-C, Trail Rangers, Hi-C might include a library project in their programme and assist by dusting shelves, pasting bookplates or helping to keep the inventory up to date.
- A selection of books on display near the church door Sunday morning also boosts circulation. A book truck holding about 25 books can be built for about $15.00 and is useful for taking displays around the building.
- Selling new books at Christmastime through arrangements with local store or publishing house is another way of promoting the reading of Christian literature.
- A book table can also become a part of many church functions. Make a brief résumé of new books and a colourful display a part of the agenda for meetings, conferences of church school leaders, family night programmes, spiritual life retreats and church planning conferences.
- At least twice a year draw attention of classes to new books that would be of help and interest to them.
- Taking a basket of books regularly to the shut-in church members. This could be done by a library committee member.
- If a Bookmobile is available for rental its appearance outside the church during Book Week in November draws attention to the large selection of religious books available.
- A church-wide library tea with a good book reviewer presenting a programme will bring new library patrons. Clip a list of the most helpful books in the library to the Bulletin Board on the Sunday beginning National Book Week.
- Request members to add to this ministry of inspiration by donating a book which has meant much to them.
- Publicity will make your circulation statistics grow.

Barbara Myers, in *The New Christian Advocate*.

Rev. J. A. Davidson

Rev. Shaun Herron

Mrs. J. Shilton

Mrs. Helen MacDona

• Joys of Isolation • Wonderful Mix-up

Ad Lib

By J. A. DAVIDSON

MY Irritable Friend is fundamentally a kindly soul. Last summer when I moved from the churchly cosiness of south-eastern Ontario to the chilly isolation of Fort Churchill, up on the sub-Arctic tundra, he told that he would do his bit toward keeping me in the picture on some of the things going on down in civilization that I wouldn't hear about otherwise. He has kept his word, and recently I received from him a curious document, a letter of sorts that during a recent meeting of his presbytery he had surreptitiously scribbled with a blunt pencil on the back of a copy of the agenda. I daren't (for his sake) quote the whole letter—but the following extracts will show why, here in my isolation from presbytery meetings and other delights of civilized church life, I can still feel that I am one with the brethren down in the "outside."

"The Old Fixer has already pole-axed the new chairman by challenging him on a ruling he made re the Roll of Presbytery. Chairman backpaddled. Old Fixer instructed him on the proper ruling — then turned around (he always sits near the front) and gave us all that toothy smile that says, 'We've got this boy under control already.' I sometimes suspect that the Old Fixer has secretly had his calves measured for gaiters."

"Dr. Granite, out from Toronto HQ, addressed us on the Project. He began, chummily, 'We fellows at headquarters are there only to serve you fellows out here at the Church's grassroots . . .' That grassroots play always causes us grassroots boys to suspect that a gilded ecclesiastical brick is about to be offered to us at a bargain price. Still, old Granny is a good fellow, and it was good to see him again."

"Lunch from the W.A. Had a chat with the W.A. president. Charming lady. Said, 'There's always a nice profit in presbytery meetings.' Frank lady, too. What are they doing to the scalloped spuds these days—sprinkling them with a plastic? They always seem awfully chewy. 'Keep your forks, please'—I do like to hear that cry, for it always means good homemade pie. Pie is never good in those snobbish two-fork churches."

"Bleeter is on his feet protesting the timidity of our temperance resolution. He says we've compromised with evil. He says that when the 'likker' interests see our resolution they will rub their sinful hands and chuckle with fiendish glee. I don't think you've met Bleeter. You must meet him sometime. He has a proposal for making the whole country dry—I think he wants to do it by showing small children lantern-slides of cirrhotic livers."

"Jumbo Binks is now pepping us up on Christian Education. He reported on the success of Camp Snuggum-Buggum, modelled a Tyro cap for us, and now he's being very intense over something called 'group dynamics' which I don't understand but am assured will revolutionize the Sunday School."

"I think I must have slept through the reports of the Property and Radio Committees, which I am sure were fascinating. The Old Fixer is now point-of-ordering again at the Chairman: it's about the motion to adjourn. Shortly we shall sing one fast verse of 'Blest Be the Tie,' the chairman will pronounce the benediction, and, having been properly group-dynamized, we shall all go back to our grassrooted charges. *Sic transit gloria* presbytery."

"I do hope that up there on the dreary barrens you will find inspiration and comfort in these notes."

Inspiration, old pal? Comfort? Oh my yes!

The Parish Pump

By SHAUN HERRON

ALL the best Conference Questions are invented in Britain where churchmen have to talk to themselves because nobody else can hear them. The famous "Problem of Communication" was invented by Dr. David Read — now of Madison Avenue Presbyterian Church and then Chaplain of Edinburgh University — when he found himself short of a subject and with the Warrack lectures of 1951 to deliver. I had not encountered The Problem in many years' wanderings in North America until Dr. Read accepted the call to Madison Avenue and Communicated The Problem to the Americans in frequent addresses to Conferences in the state of New York.

I do not know whether Dr. Read h visited my parish but The Problem ha It has arrived in a form which was at fir disconcerting but on being set under t discipline of mature reflection, revealed a entirely new and rich field for ecumenic advance.

Our radio station broadcasts in turn t weekly offerings of a divergent successio of clerics whose divergence is of the chall from-cheese order. Our announcer is on one week behind in his continuity scrip so while the Presbyterian prepared t deliver himself, those of his congregatio who had stayed at home heard hi described as "Rev. Salemka of the Luthera Church." The next week, still seven day behind, my absentees heard me describe as "Rev. Carroll of Knox Presbyteria Church."

This is harmless enough in its way an for me; but what followed must hav astonished some and delighted others o his members who heard "the Presbyterian congratulate the United Church in Saska chewan on its advocacy of a revision of th Province's liquor laws.

The ecumenical possibilities are obvious and limitless. If Gordon Sisco were wit us today, I feel sure he would seize upo them at once. The only precondition fo success is that the plan must operate fro my parish where the announcer in questio is employed.

If the Berkeley Studio will found an finance a series of lectures to be delivere by a carefully chosen panel of Canadia churchmen over station CFSL, I promise that a massive extension of the Union o 1925 will follow almost at once.

The most useful Anglican spokesma would be the Rev. Michael Coleman Bishop of Qu'Appelle, who would speak on The United Church of Canada but would be announced as Dr. James Mutchmor "Dr. Mutchmor's" criticisms of the United Church would persuade Dr. John McNab of the Presbyterian Church that at last sufficient humility resided in the nationa church to justify a fresh approach.

When Dr. McNab spoke on "The Catholic regression in Protestantism" he would, o course, be announced as Bishop Coleman whose views on this matter are well known. The evident change of heart in this mino Hugh Ross Williamson of Canadian

• Baby Dolls Wanted

nglicanism would so release his episcopal olleagues from their fears of a split in eir church that they could with confidence e-open conversations, with a real intention.

There remains Dr. Mutchmor. Our young iend would announce him as Dr. McNab f the Presbyterian Church and invite him p speak on the sins of society. This would ring a rush of blood to the heads of resbyterians and United Churchmen alike. uch evident kinship could only stimulate sustained spasm of Unionism and by the me the top brass discovered the terrible isunderstanding, local congregations would ready have effected the Union.

Bishop Coleman is not the man to disain popular demand. He would be the first loderatorial-Bishop of the new Union. hat would be simple justice.

Prudence in the Parsonage

By JEAN SHILTON

IT was late in the evening by the time I had tucked in the last child and issued nally and definitely the ultimatum that o one was to get out of bed again, no atter what the reason. My mind was too red for even the *Reader's Digest,* so I nk into an easy chair and reached for the hristmas mail order catalogue which had me that day.

As always, there are dolls for Christmas, nd in the catalogue they are as irresistible s ever. But dolls, I discovered with growng indignation, have become sophisticated nd are giving respectability to values hich are shallow and unwholesome—gaudy ress, a beautiful face and figure, gay night fe, early marriage.

Here, for instance, is a "teen-age beauty ith a sophisticated air . . . blue mink tole . . . ready for her big evening out . . . nylon stockings . . . fancy high-heeled ndals, ear-rings." Just what we want for ur teen-age daughters, isn't it? Then there the "teen-age bride doll, so demure in er white net veil." Cute, isn't it—getting arried at sixteen? "A glamorous beauty ueen" is there too, "dressed for a garden arty." These beauty contests bring out he best in the girls, don't they?

Time was when a doll was a baby, and little girl played the role of mother and arly learned something of her future place n the world. Now, apparently, the little girl identifies herself with the doll and vicariously enjoys the glamour of being a teen-age bride or a beauty queen. You wouldn't expect a child to know that the teen-age bride may spend a lifetime regretting her immature choice, or that the glory of the beauty queen is of no consequence at all on the scale of genuine values. The cult of the teen-ager is wicked enough when it is a device to exploit the teen-age market, but surely the six- to nine-year-olds don't have to worship at the shrine, too. It seems to me that we need to minimize this empty glitter which is forever with us anyway, rather than emphasize it by making it a part of the play-life of our children.

If I complain to the store they will probably blame the manufacturer, who will, I am sure, tell me he is only making what the public wants. Just in case any market researchers read THE OBSERVER, I should like them to know that there is one member of the public who wants dolls to be dolls. Under our Christmas tree you will probably find little "Betsy-Wetsy who drinks from her bottle, wets her diaper and cries tears."

• On Social Drinking

Group Pressure

By HELEN MacDONALD

IN a recent article my husband and I told why we gave up social drinking. As a result we have heard from numerous people with various shades of opinion, ranging from total abstainers, moderate social drinkers to alcoholics. But what impressed us most was the evidence of the strong group pressure of social drinking, and the challenge which faces us as a church today to help create a positive group pressure to counteract it. To bring this question into focus, we would like to pass along some of the comments that we have received and other points which may have a bearing on this matter.

First the total abstainers, as might be expected were pretty much in agreement with us, and we did appreciate their kind comments. However the majority we heard from were social drinkers. After discussing the "why" of social drinking with many of them, we are convinced that most people start drinking because it is the socially acceptable thing to do. "It makes you one of the crowd."

In general, the response of social drinkers to our article showed much sympathetic interest but also much defeatism. Typical was the letter that we received from one friend who wrote, "My husband and I agree with you that social drinking carried to the extent that it is today is undesirable. It has become too much the centre of entertainment, but what can you do about it? Everybody is doing it." Another wrote, "I agree that society would be better off without alcohol," but she added, "I don't think that this will ever come to pass."

We had an encouraging call at our home from an attractive young couple, who told us, that recently they had given up social drinking because they found it a waste of time and of money and they said, "It helps to know that we have company, in trying to swim against the tide." It helps us, too.

But our biggest boost came from a chap who wrote from the Canadian North. He classified himself as the father of five and hitherto belonging to the "good sport" type who only took a small one occasionally to be sociable. "But," he said, "your article has left me thinking that I might as well go all the way, so here's to ginger ale next Christmas Day."

We were just completing this article when we read with great delight, the letter in THE OBSERVER from a couple in Vancouver who signed themselves, "Abstainers Now." How very happy we were to learn of their decision, and we believe that this will bring added happiness to their home as it has to ours.

Finally, the third group we heard from was the alcoholics. One chap, a member of the Alcoholics Anonymous, called and said, "Keep up the good work, we are trying to do our bit through the A.A.'s but we need preventative as well as curative action to combat alcoholism." Then there was the alcoholic, unfortunately not an A.A., who said, "You know I always find the teetotallers much more sympathetic and helpful than the fellows who take a drink." Well, we hope that we always live up to this good name, for these people do need our help and understanding. Like Christ we would hate the sin but love and help the sinners and the suffering.

However, one of the main villains of the piece, as we see it, is the group pressure of social drinking, with its attending alcoholism. •

Edward Cragg

Aglow with the Spirit

FOR the first disciples, Christianity was an ardent, glowing way of life.

They remembered how Jesus had "come to send fire on the earth"; how after saying "I am the light of the world" he had urged them to "let your light shine before men." (Luke 12: 49; Matthew 5: 16) So the early Christians often thought of themselves as "children of light." (John 13: 35; Ephesians 5: 8)

St. Paul was one who appreciated fully this radiant quality of Christianity. Writing to believers at Philippi he assured them that "you shine as lights in the world"; and in the catalogue of the marks of a Christian in the great twelfth chapter of *Romans* he included the injunction, "Be aglow with the Spirit." (Philippians 2: 15, 16; Romans 12: 11)

Readers of the Revised Standard Version will notice that the word Spirit is here spelled with a capital. Believers are not individuals blessed with a naturally buoyant and optimistic nature; rather they are people to whom a Divine endowment of hope and happiness is brought daily by the Holy Spirit, the Counsellor whose coming was promised by Jesus. (John 14: 16, 17)

Here is the secret of the attractiveness of the Gospel—and of people who make it their way of life. Jesus described John the Baptist as "a burning and shining lamp"; and who is not glad to come within the circle of light that such a personality radiates? (John 5: 35) The fellowship of believers is like "a city set on a hill," with beckoning lights to guide the feet of travellers approaching through the darkness.

Here too is an indication of how the Gospel survives amid hostile circumstances. Once a fire has been kindled it is not easily put out. In many countries today the observation of the Fourth Evangelist remains valid, "The light shines in darkness, and the darkness has not overcome it." (John 1: 5) There were grim days when the Covenanters of Scotland, known as the Seceders, were driven from the towns and cities to worship on moors and hills. Many years later an old woman who as a girl had taken part in those services was asked, "What did you do when it rained?" She answered, "It taks a lot o' rain to wat a Seceder."

Above all, this glowing quality of true Christian living suggests the best way "to show light unto the people." (Acts 26: 23) The preaching of the Gospel means not so much the imparting of ideas as the sharing of a holy enthusiasm, a glowing concern for the Kingdom of God. "One loving heart sets another on fire."

YOUR FAMILY BIBLE READINGS

Saturday	Nov. 15.	Healing for All	Mark 3: 7-12
Sunday	Nov. 16.	Praise for Healing	Psalm 103: 1-5
Monday	Nov. 17.	Critics of Jesus	Mark 2: 1-7
Tuesday	Nov. 18.	Answering the Critics	Mark 2: 8-12
Wednesday	Nov. 19.	The Call to Sinners	Mark 2: 13-17
Thursday	Nov. 20.	"New Wine Is for Fresh Skins"	Mark 2: 18-22
Friday	Nov. 21.	Men Before Institutions	Mark 2: 23-28
Saturday	Nov. 22.	Plot to Destroy Jesus	Mark 3: 1-6
Sunday	Nov. 23.	Suffering as a Christian	1 Peter 4: 12-19
Monday	Nov. 24.	Sower, Seed, Soil	Mark 4: 1-9
Tuesday	Nov. 25.	Interpreting a Parable	Mark 4: 10-20
Wednesday	Nov. 26.	"Heed What You Hear"	Mark 4: 21-25
Thursday	Nov. 27.	Blade, Ear, Harvest	Mark 4: 26-29
Friday	Nov. 28.	Like Mustard Seed	Mark 4: 30-32
Saturday	Nov. 29.	"He Explained Everything"	Mark 4: 33, 34
Sunday	Nov. 30.	"The Secrets of the Kingdom"	Matthew 13: 10-17
Monday	Dec. 1.	"Have You No Faith?"	Mark 4: 35-41
Tuesday	Dec. 2.	Restoring Broken Men	Mark 5: 1-13
Wednesday	Dec. 3.	Holy Spirit Power	Acts 7: 14-24

Advent in the Home

LAST month the annual mail order catalogues brought beamin Santas into our homes to remind our small folk it is tim to start dreaming and planning for Christmas. The comin weeks will bring a steadily increasing bombardment of reminde that shopping days are growing fewer.

In the midst of all this fanfare of commercialism, Christia parents are trying to interpret to their children the real signifi cance of the advent season. By setting up treasured little mange scenes, by lighting advent candles, by putting new spirit int family devotions, Christian homes are making preparations fo the celebration of the birthday of their King.

Some families began their preparations when they brough home cones and branches from fall outings. On stormy Saturday and fun-filled family evenings these are being transformed int gay decorations, valued more for the joy of their creation tha for their artistic symmetry. Other families are creating the own nativity scenes by carving the figures from soap, modellin them from clay, or just putting together cardboard models.

Most of us delight in passing on to our children the specia ways of preparing for Christmas that delighted us when we wer small. Reading together stories of Christmas in other lands an times, packing boxes for those who are old or lonely, composin a family letter for distant friends — these are simple adven customs, treasured because of their association with all ou other Christmases.

It is good for a family to add at least one new custom tha is their very own. We know a home where great care is take in the selection of one new tree ornament to be a memento fo a special event of the past year—a tiny pink rattle for the yea baby sister arrived, a miniature Bible for the year the elde joined the church, etc. Another family takes an annual wal to a nearby hillside to stand beneath the star-studded winter sk and imagine themselves on a hill outside Bethlehem.

The customs, the traditions, the special ways that familie develop for their celebration of the advent season are the frame work for memories that endure. They are an investment for th future, as well as enrichment of the present.

Lighting Advent Candles

WITHIN the last few years an interesting number o families we know have adopted an old custom that come to us from Europe—the lighting of advent candles.

Traditionally, a large wreath was suspended from the ceilin of the church and on each Sunday in Advent an additional candl was lighted in it. When the custom is adapted to our homes wreath of holly or evergreen is laid on the table or mantel o the first Sunday of Advent, and four candles are arranged in it

Our first advent wreath, of evergreens and red berries, wa made for us by a German friend. He explained that the fou tall candles symbolize forgiveness, peace, joy, and love. W agreed to light one on each Sunday in Advent.

That year our children were very young, so our candle lighting ceremonies were of the simplest. We offered a brie prayer of thanks for that part of the spirit of Christmas whic the candle symbolized, and sang "Away in a Manger." As ou children have grown, our ceremony has developed. It no includes a Scripture reading, a prayer, and a different carol eac Sunday. We have added another, taller candle which we ligh on Christmas eve. (First Sunday in Advent, Nov. 30th.)

We know homes where the candles are grouped around th nativity scene, and others where they stand in a straight lin on the mantel. Whatever their arrangement, they remind all i the home of the real meaning of Advent.

THE MUSIC MAKERS' CORNER

)ARENTS are wonderful people. So are teachers. You tell me in recent ers that the best teacher in the world in the schools at Lanevery, Bofindle, lywurgy and scores of other places. My o-teacher lived in London, England, and an never forget him. Since you like ir teachers so well, suppose you show it turning in good essays, correct answers arithmetic, neat books for inspection and erfect score in spelling. Regular attend-e and good behaviour in class help your cher to make all the lessons interesting. u each have a million-dollar memory, so 't miss learning a Shakespeare sonnet a Kipling story. If your hero is a music cher, be sure you play the right notes h expression, and have your pieces morized. Perhaps your teachers read s column. I hope they will not give their ng admirers too much homework, so t they cannot find time for fun and lic. You cannot do your best at the no after thirty minutes, nor can you ff your mind full of historical dates by dying for more than forty minutes at a sitting. After that your minds begin to wander. Since many of you will spend 800 hours in the company of your teacher during this year, let every hour be a golden one.

Fred. J. Howard

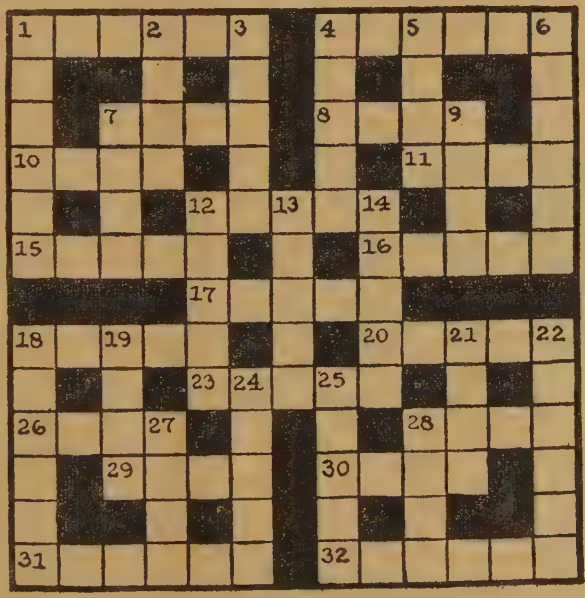
Books for the Family

Making Christmas Christian is a very complete family resource book of practical ideas for the celebration of the entire Advent season. It deals with questions children ask about Christmas; gives directions for making gifts and decorations; suggests family ceremonies and worship experiences; and even provides a few stories, poems, and prayers for family use. 75c.

Tell Me About Christmas is by Mary Alice Jones. Through stories built around family activities, she takes us back through the Bible story to show why the world needed Christmas, and how Christmas came to be. An excellent book for parents and children, particularly those from 6 to 12, to read together in preparation for the Christmas season. $2.75.

These books are available at The United Church Publishing House, 299 Queen St. W., Toronto 2 B.

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. Who said to Jesus, "What is truth"?
4. What Median took the kingdom of the Chaldeans, after Belshazzar's death?
7. Gone by.
8. Who was called a preacher of righteousness?
10. What was Laban's eldest daughter called?
11. Part of the ear.
12. "So sorrow's heaviness doth heavier grow
For debt that bankrupt . . . doth sorrow owe."
(Shakespeare, "Midsummer Night's Dream").
15. Beating.
16. At school one learns to decline this.
17. Sound.
18. Lazes.
20. One of those who played the psaltery on Alamoth when David and the elders of Israel brought the ark of the covenant of the Lord out of the house of Obed-edom.
23. Build.
26. What king of the Amalekites said to Samuel, "Surely the bitterness of death is past"?
28. Grain.
29. Couple.
30. Spoken, not written.
31. Of whom did Elisha say, "I know the evil that thou wilt do unto the children of Israel"?
32. Who said of Eliab, "Surely the Lord's anointed is before him"?

DOWN

1. Who said to Nathanael, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph"?
2. Which son of Zibeon found mules in the wilderness, as he fed the asses of his father?
3. Praise.
4. Compact.
5. Actually existing.
6. Who blessed Mary and Joseph, and prophesied about their son, Jesus?
7. Who testified his great love to the Thessalonians by sending Timothy to strengthen and comfort them?
9. Innkeeper.
12. Discernment.
13. The best of anything.
14. Fold.
18. Who said to Hezekiah, "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon"?
19. Bound.
21. Image of some object of worship.
22. The headpiece of a door.
24. Belonging to the country.
25. Ill-tempered.
27. From what city did Samson escape, carrying away with him the gates of the city?
28. Tranquil.

(Solution on page 31)

WHEN IN DOUBT...

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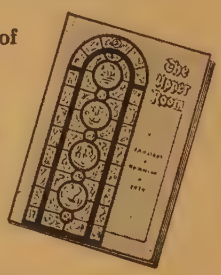

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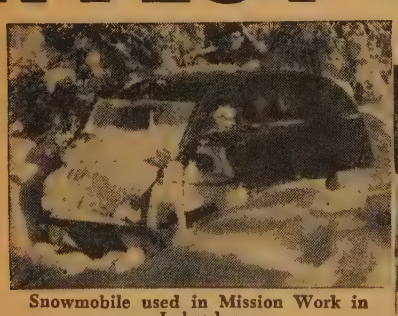

Snowmobile used in Mission Work in Labrador

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CHURCH LIBRARIES

(*Continued from page* 15)

The Rev. John MacLeod and Mrs. Ma Leod are carrying on the library started 1954 by the Rev. A. Greenaway and M Greenaway, who catalogued 100 boo gathered from friends and from Erski and American Church, Montreal. A nur ber of children's books have been add since then. Bible stories are very popul although there are not as many as t MacLeods would like. Keeping the libra going as well as teaching demands mu time, but the missionaries feel it rewarding.

A few simple rules on the care of boo printed and pasted inside the covers ha resulted in very few losses and a minimu of discards. Called in every six mont the books are gone over, cleaned a repaired. In this remote village, church a local organizations have to work togeth to provide interesting and worthwhile thin for children to do. The library in the Indi Mission is fostering a love for books a reading.

Preaching Mission Started One

The library in Metropolitan Chur Victoria, B.C., grew out of a preachi mission. The Rev. Robert Cunningha frequent reference to religious books caug one listener's imagination and he suggest forming a religious library. The ministe were enthusiastic, and several sponso were secured, as well as a grant from t Christian Education Department.

With a budget of $305, a committee five, one of them a professional librari went ahead. A little room on the seco floor was transformed into a library. T minister of Christian Education, the Re E. Laura Butler, directed selection f every age group and every phase of religi and recreation. The books on Bible stu and worship, handicrafts and nature lo travel every summer to the United Churc George Pringle Camp for boys and gi where they are put to good use. While t choice of books is well divided, the large reading group is below 16 and above 35.

When the library was dedicated a opened it contained 200 books. Eighte months later, it had acquired 500. O source of new materials is the dedicati and presentation of books, the choice bei subject to the approval of the libra committee. The budget is raised by a gra from the Christian Education Departme and a donation from the W.M.S., W. and the various groups and members ma ing contributions.

Committees Necessary

Churches having libraries also ha library committees, a group of interest people responsible to the Christian Educ tion Committee and frequently acting purchasing and selecting boards. Organiz

(*Continued on page* 25)

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The Question Box

Q. Has The United Church of Canada any ruling against the practice of smoking, dancing and card playing in its Religious Education Buildings?

A. The United Church does not legislate for its people on these matters. Local Sessions may make their own rules.

Q. Do these practices aid or hinder the spiritual life of the church?

A. It's conceivable that autocratic forbidding by a narrow-minded Session could hinder. Smoking, dancing, etc., can become very unseemly indulgences—or harmless amusements. We don't like to see church buildings used like public halls. We do like to see them serve the community of God's people.

Q. Does the United Church have a set of rules governing the behaviour of the choir leader such as: (1) Should he direct the choir during the singing of the anthem? (2) The hymns?

A. No rules but we would think: Yes, unobtrusively.

Q. If the organ is in the balcony at the back and the choir at the front of the church, where should the choir leader stand? Is it all right for him to wear a gown?

A. He should stand in a position where he can effectively lead the singers without distracting the people. He ought to wear a gown, if minister and choir do.

Q. Does the United Church believe in separation as revealed in 2 John? If so, why do you allow dances in the Church (or any worldly activity)?

A. We know of no place where dancing is allowed in the Church but it may be allowed in the hall of a church by those who believe it a harmless amusement—better under Church auspices than in some public hall.

Q. Should money paid to meet the expenses of a member of the family who is ill be considered as a legitimate use for tithe money, either for Income Tax purposes or for church—i.e., must all of one's tenth be paid to the church?

A. It is up to the individual to decide whether this is part of a tithe or not. Income Tax regulations don't include gifts to relatives as charity.

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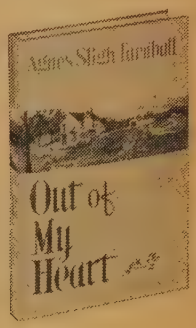

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

"THE preoccupation of Canadian writers is with regionalism and nationalism. . . While we struggle toward self-understanding, seeking insights that will reveal our own nature; while we reach toward self-expression, elaborating skills and techniques, while we cultivate self-criticism so that a new Canadian novel resembles an infant in a household of anxious aunts—all the while the great world is compelled to deal with terrors and vast hopes transcending national bounds. . . What then can we honestly put before an intelligent enquirer? . . . Without hesitation we can solicit his interest in certain struggles of the human spirit which our novelists represent, we can offer him the secure delight of well-wrought poetry, we can promise him some memorable glimpses of an unfamiliar terrain.". . . Looking over the books coming in for review we remembered the above extract from Roy Daniels in the section "Poetry and the Novel" from *The Culture of Contemporary Canada*, and realized how true were his words. . . Dr. Chalmers in sending in a review of *A Time to Speak* says of this book by Michael Scott, "It is terrific." . . . Both Ryerson Press and The Brett-Macmillan Co., acting for the American Macmillans, have announced fiction awards for 1959, all manuscripts to be in hand by January 1, 1959.

About People

Happy Journey

By Roy Fraser. (Ryerson.) $3.00.

Reviewed by A. J. Wilson.

Roy Fraser, Professor of Biology and Bacteriology at Mount Allison University, Sackville, N.B., for 34 years head of the department, was a rare combination of scientist and poet, beloved alike by student and staff. *Happy Journey* was written after he retired. A larger volume was projected but death intervened. The book has only 124 pages and consists of the author's reflections on life. The themes are diverse; his early life on a farm; the impressions a big city made on him; reminiscences on his university career, and on religion and life. He was a lover of nature, seeing the unseen with the eyes of a mystic. There is a haunting beauty about his language and style. The hills and seas he loves, but above all the rivers. "But for me give me the rivers, rivers of all sizes, down to those fairy rivers which some call creeks, that gurgle half hidden among the roots in the twilight of the forest." This is a little gem of a book.

The Salvager

By Mary Frances Doner. (Burns & MacEachern.) $6.95.

Reviewed by A. J. Wilson.

This is an unusual book—a Saga of the Great Lakes. Captain Tom Reid was a man of little formal education but great natural endowment. Beginning from scratch he became the unchallenged leader in his chosen career. He spent his life salvaging steamships that had been wrecked or sunk in the Great Lakes, the St. Lawrence River, and even as far off as Newfoundland. A dynamic, driving, inventive man, he developed his own methods and equipment, and salvaged wrecks no one else would tackle or when others had failed. The salvage operations described by the author are all documented, but with such expertness that the continuity of the story is in no wise impeded. Though Tom Reid provided a beautiful home for his wife and family at Port Huron, Mich., and showered them with gifts, he was rarely at home. The part played by his sensitive wife, her loneliness and anxiety as she scanned the daily press for news of wrecks on "The Lakes" and her husband's hazardous task in refloating them, shows the price that is paid by the wives of those whose lives are associated with the sea. It is an intensely interesting story of success, an adventure story, a rags to riches story, and a love story all in one. It is illustrated with 64 pages of photographs.

A Time to Speak

By Michael Scott. (Doubleday.) $5.00.

Reviewed by R. C. Chalmers.

Here is a book of autobiography, drama, contemporary history and a story of human suffering and sacrifice that is equalled by few and surpassed by none in recent times.

Michael Scott is an Anglican clergyman who has made himself a spokesman for

the black and downtrodden people of the world, especially of Africa, and more especially of the Herero tribe whose cause he has pleaded before the United Nations on several occasions. For several years now Mr. Scott has not been permitted to enter South Africa, where he spent many years as a clergyman and social worker, but he still fights the good fight of faith for these dark people by means of the "Africa Bureau" in London and by other means.

In this book we learn of the terrible atrocities of the Germans in S. W. Africa, dating back to the nineteenth century; the cruelty and injustice visited by white people upon black people; the struggle of a few whites against almost unsurmountable odds to give the black man his rightful heritage among the sons of men; and the patient endurance of many blacks against oppres-

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sion which they have borne so nobly in many instances and with the Christian spirit of love toward those who wronged them.

After reading this book one realizes that it is not only the white people in South Africa (or Little Rock) who are to blame for the injustice visited on the black man; it is the whole white race that stands accused before God and the bar of judgment. The reading of this book, together with *Naught For Your Comfort* by Trevor Huddleston, almost makes one ashamed to be a member of the white race.

The problem of race prejudice, however, is a problem in which the whole human race is involved. It must be solved or human history will end in international disaster. As Carlyle wrote: "Evil must have a head; it must reach its climax in French revolutions—or something worse."

Read this book! Get your friends to read it. It is the best antidote to a slumbering conscience of which this reviewer is aware. It should stab awake any soul with even a conscience that is a little sensitive to the claims of human justice. "How long, O Lord, how long?"

For the Greater Glory

By Dorothy Henderson. (Ryerson.) $4.75.

A series of six brief biographies, two women and four men. The women are Dr. Marion Hilliard, a Toronto medical doctor, Kasturbai, wife of Mahatma Gandhi. The men are Rowland Hayes, noted Negro singer; Kurt Lewin, social scientist; E. Robert Smitz, musician, and Howard Thurman, Negro clergyman. They were selected by the author because of the way they had dedicated their great talents to the common good. The author, a Toronto woman, has shown much skill and understanding in tracing the golden thread of public service through the lives of her subjects. The result is interesting and inspiring.

Of Places

Klondike; The Life and Death of the Last Great Gold Rush

By Pierre Berton. (McClelland & Stewart.) $6.00.

Reviewed by A. J. Wilson.

Pierre Berton has written an epic account of one of the wildest scrambles for gold ever recorded. Born and brought up in Dawson City the author has checked and double checked all available records of the Klondike gold rush of 1898. The result is an historic account vividly written of human endurance as men fought snow, ice, privation and illness in 60 degree below zero weather for a chance to get gold. It is a story of vast quantities of gold, and nothing to buy with it, of raucous entertainment, drunkenness, murder, suicide. The author has unusual power of sustained description. There is

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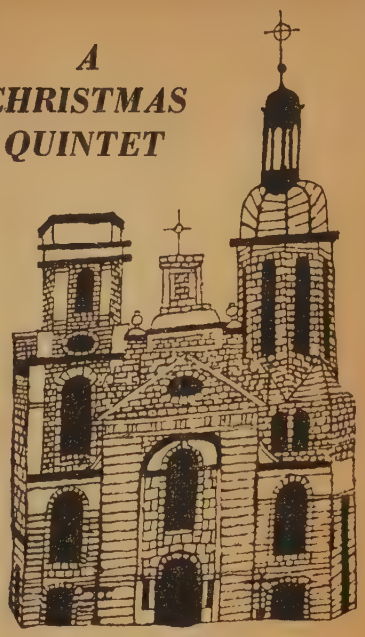

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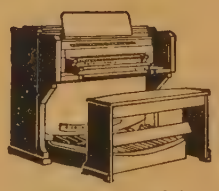

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Of Things

Commitment to Freedom. The Story of *The Christian Science Monitor*

By Erwin D. Canham. (Thomas Allen.) $4.85.

Reviewed by Harvey G. Forster.

This book will be of value to Christian Science followers. Its value for others is lost in part because of repetitions of newspaper techniques and a wearisome listing of editors and managers and other officials. *The Christian Science Monitor* deserves a different kind of a book. Its avowed purpose "to give proper emphasis to significant news"; its news gathering and advertising policy related to high moral standards; its accepted responsibility for true reporting of international events—all have made the *Monitor* one of the most responsible dailies in the world. The book gives many interesting illustrations of acceptable reporting. It gives an important summary of events during the last fifty years. Unfortunately all this is hard to discover in the mass of details. I wish the editor would write another book designed for other readers, to set forth the achievements of responsible journalism in a simpler fashion.

Prize Novel

Reviewed by Dorothy Dumbrille.

The King Tree

By Gladys Taylor. (Ryerson Press.) $4.00.

This book won the Ryerson Fiction Award for the best novel of 1958, and as her novel *Pine Roots* won the Award in 1956, we might mention here that Mrs. Taylor was born in Manitoba and was educated in the Canadian West where she received her Normal School certificate; was later in the C.W.A.C., and finally was given charge of all publicity for the Province of Saskatchewan until her discharge, in 1945. She now lives in Thetford Mines, Quebec, with her engineer husband and three children.

Gladys Taylor

The novel takes its title from the maple tree that stood in the front of a pioneer home on land owned by the King family who came to the Eastern Townships of Quebec in 1800, from Vermont, and were among the last of the Loyalists. The tree became symbolic of the clash between members of the community, because of race and religion, and Gladys Taylor tries, without offence to any one cross-section of the community, to tell how hatred and misunderstanding may be overcome and how reason may lead to reconciliation and love overcome bitterness.

As anyone who lives in such a community will understand, her task is far from an easy one. Canada's racial and religious

(*Continued on page* 30)

CHURCH LIBRARIES

(*Continued from page 20*)

tions such as AOTS, Young Adults, Young People's, etc., often give help in making shelves and book trucks, and teen-age groups are always willing to help repair and make book plates.

Much of the success of any library is due to the librarian and her assistants. "Be you the library missionary, Miss?" asked an old man in Newfoundland of a Regional Public Library Superintendent. This title might well be given to the devoted women in the Church school libraries.

In Metropolitan Church, Victoria, the professional librarian on the library committee at regular intervals instructs the novice librarian and her assistants in library routine. Usually the Church school libraries have a professional librarian either actively engaged in the work or as a consultant. Practically all church school libraries are run on the same lines as the public libraries.

"Please find me something on eternal life for tomorrow's worship services" is a demand the librarian is able to meet. To be able to say to someone, "Here's a book you should read" and have him come back later with shining eyes and demand another, is ample recompense for hard work, Mrs. McIntosh, Westdale's librarian, says.

Books have to be taken care of and bindings protected, and many of the libraries use special covers. Children in Zion Church, Moose Jaw, bring plastic bags to carry home their plastic-covered books. In Trinity-St. Stephen's, Amherst, strong brown paper bags are used, while in Victoria's Metropolitan the books are plastic-covered, the material being purchased by the yard and cut to measure.

For churches not already being served by libraries, there is help available. The booklet, *Your Church Library*, recommended by the Board of Christian Education, may be obtained from Mr. G. H. Bray, Manager, Church Library Service, The United Church Publishing House, together with book lists and prices and detailed information on how to get a Library started.

Having a church school library is not only fashionable, its supporters claim it is sensible. Those churches which have them agree with the library committee member who said, "As a means of widening and developing the spiritual life of the church, the influence of the church school library cannot be overestimated." ●

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FROM the cowardice that shrinks from new truth,
From the laziness that is content with half-truths,
From the arrogance that thinks it knows all truth,
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THE PEW TALKS

(*Continued from page* 13)

interesting paraphrase of the parable of the Good Samaritan. As soon as from the readings I could guess what the subject was to be, I thought that, as I had explained it so often in Sunday School, there would be nothing new for me. But what unexpected humour, drama and compassion the preacher did bring out in that paraphrase! To this day, I can hear every word, see every scene, sense every feeling unfolded from that immortal story.

Years were going by, and heart-rending bereavements and also disappointments sometimes hid the light. One Sunday a sermon from Dr. Pedley of Emmanuel Church just hit the mark. How vividly I remember the preacher as he described Elijah's discouragement. "It is enough now, Lord, take away my life," and how tenderly he dwelt on these words of comfort: "Behold, then an angel touched him." That Sunday, I left the church with a new courage to meet the sorrows and difficulties of life.

But life has its ebbing tide, when one needs a foretaste of the glory to be. It was then that Professor Charles Biéler gave us two remarkable sermons: one was on "Plenitude" or Fullness, beauty, perfection, glory. The picture was perhaps too much for commonplace minds and drowsy imaginations, but, in many hearts it left a great yearning for better things.

When you read this, I will have crossed the veil; may it reveal a reality greater than the vision!

Please forgive if my letter seems to interfere too much with your pastoral work. It has been so much on my mind for so long, that I thought the pew might sometimes talk with the pulpit, and the friend with the friends. And there is another thing I should like to say. Do not spend too much time visiting the sick and aged, but find more occasions to meet the young people and become their companion. The ailing ought, by now, to be prepared for death. But the young need to be fitted for life.

Now to sum up my ideas on preaching. I may say that what impressed me, all my life, was the saintliness of the preacher and the qualities of clarity, piety and strength in his message. God help you to preach like this!

And now the time has come to bring to a close this long, rambling letter. God bless you, your families, your churches and "May you grow in grace and in the knowledge of our God and Saviour Jesus Christ." This was the best wish rugged old Peter could express, and it is the best leave-taking of a very old lady whose interest in you has never flagged notwithstanding the long years of silence when she could no longer keep up a correspondence. Goodbye, my love to all of you until the day of the great reunion. ●

About People and Places

The Senator's "Conversion"

One day after being served Communion by his Baptist pastor in a Roman Catholic hospital at Sherbrooke, Que., Senator Jacob Nicol, 82, was reported to have voluntarily become a Roman Catholic. He was under heavy sedation and in an oxygen tent until his death three weeks later.

"It is not likely the Roman Catholics of St. Vincent de Paul Hospital would have been so zealous to convert a dying Protestant, who was under sedation, right after he had received communion from his own pastor, had he not been a man of such great prominence and wealth," comments **The Canadian Baptist.**

Senator Nicol was a millionaire, financier, lawyer, publisher and politician. He published four French-language newspapers, was president or director of eight insurance companies and vice-president of La Banque Canadienne Nationale. He was a former Quebec Provincial Treasurer and speaker of the Upper House, and had been in the Senate 14 years. He was born of Baptist parents, was educated in Protestant schools, was graduated from McMaster University, and had been a faithful member of Sherbrooke Baptist Church all his life.

"The only witnesses to the Senator's 'conversion' to Roman Catholicism, if he ever made such a decision, were members of the hospital staff—all Roman Catholics," says **The Canadian Baptist.**

"The Senator's brothers and sisters were surprised and shocked at the news. . . They were told nothing could be done, presumably because of the Senator's being now under heavy sedation and in a critical condition, until he recovered and was able to renounce his 'conversion' to Roman Catholicism.

"The Senator . . . was buried from the Roman Catholic St. Michael's Cathedral in Sherbrooke.

"If the Baptists of Sherbrooke were surprised and shocked at the Senator's reputed 'conversion', it might be well to note, to the credit of a great many Roman Catholic lay people, that they were incensed concerning the whole affair. They felt it did not reflect well upon their church or its clergy.

"The man who was sent to remove the Senator's gravestone from the Protestant cemetery and place it in the Roman Catholic cemetery said: 'This ought never to be, the Senator was a Protestant all his life and he died a Protestant.'

"This incident will surely discourage other Protestants from patronizing Roman Catholic institutions."

Newfoundland Building Boom

With the turning of the sod on the 20-acre lot on **Elizabeth Ave.,** in **St. Johns, Nfld.,** work has begun on a million dollar building programme in this fast growing area. The first building to be erected will be the United Church Regional High School which will care for 600 pupils. Also planned are a church, manse, Christian education centre, and an elementary school.

There is a new church at **Fairhaven** on the Whitbourne, Nfld., Charge, which for years was isolated but now is connected by road with the Trans-Canada Highway. The church at **La Scie** has purchased a manse and built a Christian education centre to take care of the needs of the newly-planned

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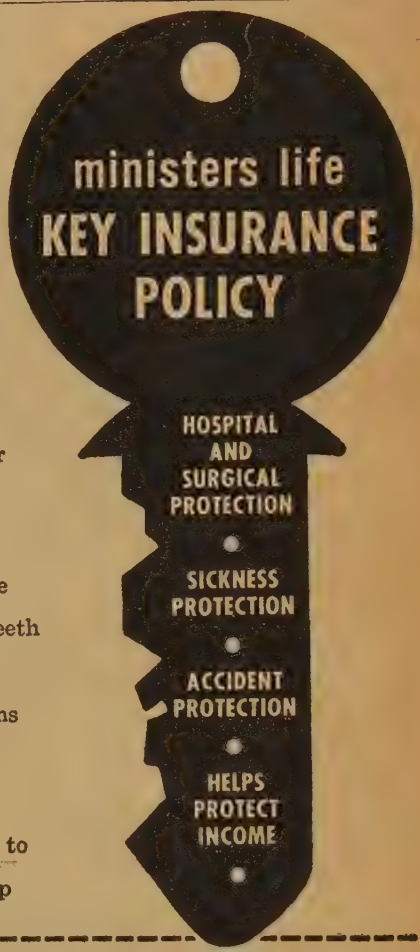

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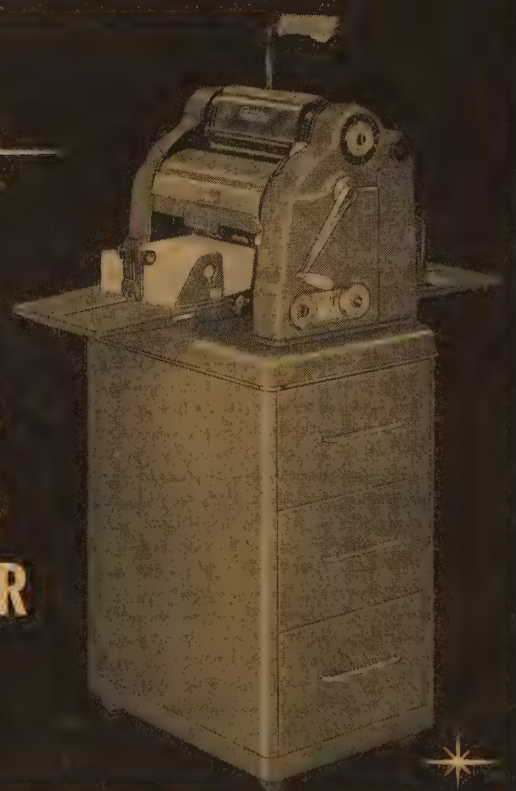

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town site. An important fish plant is being established here and the minister is responsible for serving the people at the new coppermines at Tilt Cove. The Rev. B. B. Snow, Home Missions convener of the Carbonear Presbytery, laid the cornerstone of **First United Church** at **Hopeall,** which is expected to be ready later this month.

He's Mount Royal's Third

The **Rev. W. J. Collett,** presently dean and vice-principal of Mount Royal College, Calgary, will take over new duties as principal on January 1st. He was graduated from the University of Alberta in education and divinity, received his M.A. from Columbia and teaches psychology and sociology. This United Church residential school was founded in 1910 by Dr. G. W. Kerby, who was succeeded in 1942 by the Rev. John Garden. He retires at the year's end.

Former Missionary Dies

Mrs. Alice James, wife of the late Rev. E. C. James, well known in the Eastern Townships, died at Sherbrooke, Que., Oct. 1, 1958. Daughter of a minister, she was educated for a teacher, trained in the W.M.S. School and served as a missionary for some years before marrying in 1913. She was active in all departments of the Church's work, served as Presbyterial and Conference Branch president in the Montreal and Ottawa area, and remained on the Sherbrooke Presbyterial executive as well as on local organizations. She has lived in Cookshire for the past 13 years. . . **Mrs. Mary A. Strange,** wife of the late Rev. Robert Strange, died on Oct. 6th at Hillsborough, Co. Down, Northern Ireland. . . Retiring four years ago after thirty-eight years in the active ministry, the **Rev. Hugh Shannon** died at Newmarket, Ont., Oct. 16th.

On CBC Radio

The Moderator, the Rt. Rev. Angus J. MacQueen, D.D., will broadcast on the Church of the Air, Sunday, November 23rd, 4.30-5.00 p.m. E.S.T.

Mr. Jones

On Nov. 30th, the Advent Series from Hamilton, Ont., will begin over the Dominion network of the C.B.C. with the Rev. Aubrey Jones, minister of Centenary United Church, broadcasting 4.30-5.00 p.m. E.S.T.

Missions by Bequest

United Church missions benefited, either directly or through the Missionary and Maintenance Fund, from 16 of 23 wills announced last month by Treasurer Rev. V. T. Mooney.

To the Missionary and Maintenance Fund from the following estates: **Miss Mary E. Campbell,** Breslau, Ont., $1,000; **Mr. John G. Jarrell,** Brantford, Ont., $1,000; **Mrs. Ida M. McBain,** Edmonton, $1,000; **Mr. Hugh A. McEwen,** Toronto, $2,000; **Mr.**

iam L. McRorie, Avonlea, Sask., $1,000; s Ada May Stackhouse, Welland, Ont.,); Mrs. Margaret J. Woods, one-half the due; the Rev. Robert Murray, Halifax, -eighth the residue.
o the Missionary and Maintenance Fund n the estate of Mrs. Edna I. Harrington, tham, Ont., $500, and $1,500 each for es for retired ministers and the United rch Training School; Miss Marion E. odie, Montreal, $4,500 to the Missionary Maintenance Fund, $4,000 to medical sions and $1,000 to Home Missions pitals.
ll of the estate of Miss Sarah E. Grant, abruck Township, Ont., goes to overseas sions; Mrs. Emma L. Bell, Binbrook, ., $500; Mrs. Mary J. Dickson, Galt, ., one-third of the residue; Mrs. Allie A. ssell, Township of Glandford, Ont., $500; s. Isabella Symington, Webster's Corners, ., all the residue.
From the estate of Mrs. Nancy W. kham, Sackville, N.B., $862 each to erseas Missions and to the Pension Fund. The Pension Fund also received from se estates: Mrs. Katharine M. Fraser, ronto, $200; Rev. Willis G. Hancock, gary, Alta., $100; the Rev. R. J. Irwin, ronto, $2,000; Mrs. Nettie M. Nourse, ronto, $400.
Homes for Elderly People received all the idue of the estate of Miss Mary E. dford, Chatham. Miss Lottie E. Hulin, atham, left $600 to help educate young n for the ministry. $2,000 came to the ited Church Training School from the ate of Dr. Marion Hilliard.

t On Its Own

The Maple Grove (Ont.) United Church, ganized in 1953 and supplied by ministers St. Johns Church, Oakville, is now to be elf-sustaining charge and to have a church its own. A financial campaign has been nched, and in 1959 a $135,000 church ilding and Sunday School facilities will started. Future plans call for the erection a social hall, enlarged Sunday school oms and a play area.

ort Hope Leads Way

Last month Port Hope (Ont.) United urch achieved two Presbytery firsts. It dicated the first Christian education centre d installed the first full-time deaconess. ethodist work began in the community in 13, outgrew two churches, survived two es. The new $100,000 centre will make ovision for work with every age group. permanent recognition of the minister's adership has been made in naming the sembly hall for the Rev. B. K. Cronk. iss Audrey Lawrence is the new deaconess.

he Years Roll By

Twenty-four hours after he and his wife elebrated their 65th wedding anniversary, e Rev. A. E. Sanderson, 94, went into the ulpit of First Church, Hamilton, Ont., to xpress his gratitude for what that church ad meant to him during 32 years of membership. Retiring from the active ministry the Montreal and Ottawa Conference ecause of ill health, he recovered enough be able to spend about 25 years as ospital chaplain for the Hamilton Presbyery, visiting three hospitals regularly.

ive from Westminster

Westminster (B.C.) Presbytery has five oung men candidates for the ministry, two f them sons of the manse. They are Kim . Warne, Kenneth Ward, Roy Stark, Harold ovey and John Reid.

First Minister Returns

The first minister of Trinity Church, Kirkland Lake, Ont., the Rev. James Lyttle, now northern Ontario's Home Missions superintendent, returned for the dedication of a new two-storey Christian education wing. The cornerstone was laid by Mr. Walter Little, and the minister, the Rev. Ben Morewood, conducted the service.

Ottawa Expands

A new congregation has been formed in one of Ottawa's fastest growing suburbs, on the Montreal Road. A Sunday school was organized two years ago and 180 children are meeting in Fairfield school. Preaching services have also been held there during the past year. Now with a budget of $15,000, exclusive of the building fund, the

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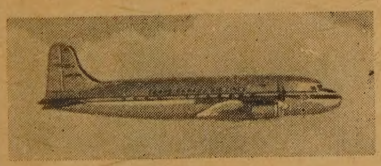

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congregation has called the Rev. R. W. Armstrong and has provided a new manse. The fourth generation of the Rothwell family has given land for a church, and the congregation has named the church **Rothwell United.**

Build in Alberta

A six-year project was completed when a new church was dedicated on the **Raymond** appointment of the Coaldale, Alta., charge. The minister, the Rev. W. H. McDannold, was assisted by Dr. Harold Frame and the choir of Southminster Church, Lethbridge.

A new church will also be built in **Coaldale,** the irrigation centre of southern Alberta, where 20 tongues and dialects are spoken. It will cost approximately $40,000.

Korean Gets Degree

The **Rev. Chai Choon Kim,** educator and writer, acting president of the Han-Kuk Theological Seminary, Seoul, Korea, who came to Canada to attend the 18th General Council at Ottawa, received the honorary degree of Doctor of Divinity from United College of British Columbia, at Vancouver.

New Life at Two Hills

Establishment of a chemical plant at Duverney, Alta., bringing increased population to the area, has meant the reorganization of a congregation at **Two Hills.** Services are being held in a school, conducted by student minister Carmen Burns. Rev. T. E. Thomas and his Vegreville congregation assisted in establishing the church. Work among non-Anglo-Saxons in Two Hills was begun in 1928, and was closed in 1942 because of a shortage of ministers.

Vipond Leaves St. John's

The Rev. F. E. Vipond concludes a 10-year pastorate at Gower Street Church, St. John's, Nfld., on January 1st, to become director of a three-year project, sponsored by the Department of Christian Education of the Canadian Council of Churches, which is being organized to stimulate interest in Bible study in the member churches. His headquarters will be at the offices of the Council, 2 Spadina Road, Toronto.

In the course of his ministry in Newfoundland Mr. Vipond served as secretary of St. John's Presbytery and President of Conference.

Thirty in Winnipeg

The United Church had 30 delegates, 10 from western conferences, at last month's meeting of **The Canadian Council of Churches** in Winnipeg. The Moderator, the Rt. Rev. Angus J. MacQueen led a delegation consisting of several board secretaries, ministers from various sections of Canada, a number of laymen and women including Mrs. K. R. Rose, president of the Woman's Association, and Mrs. E. E. Long, president of the Woman's Missionary Society.

A Church after 50 Years

The farming community of **Clysdale, Alta.,** on the Coronach-Willow Bunch charge, now has a church at its centre. The congregation was formed in 1908, and in 1925 began to meet in the school house. Now, having bought the building and done a great deal of remodelling and renovation the Clysdale Church was dedicated by the resident minister, Rev. P. A. Cline. A history was read by Mrs. Jean Valentine, the first white woman in the Clysdale district and one of the founders of the congregation.

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PRIZE NOVEL

(Continued from page 24)

problems have long been foremost in t history of our country. In this story the King and Michaud families at the ti of the short-lived Papineau Rebellion s finds plenty of heart-break and drama give strength and impact. I must admit found it difficult to deal with so ma characters and so many love affairs a wished the author had allowed her ma characters to stand alone occasionally the front of the stage. They got mixed with the secondary ones, which made f confusion. However, the book is interesting and informative study of t problem. Gladys Taylor does not go any round-about route, but faces thin squarely.

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DEATH

SIBBALD, JEAN VALERIE — passed peacefully the Toronto General Hospital, on Friday, October th, 1958. Jean Valerie Sibbald of 25 Stanhope enue, Toronto, beloved daughter of Mrs. Valerie bald and the late Rev. A. L. Sibbald, sister of len Sibbald, Toronto, and Marian (Mrs. H. vegrove), R. R. 3, Ingersoll, Ontario. Service in nforth United Church. Interment Mount Pleasant metery.

ENGAGEMENT

Mr. and Mrs. C. L. Andrews, Pictou, Nova Scotia, nounce the engagement of their daughter, Mary ison, to Rev. Edward S. Yoshioka, son of Mrs. shioka of Elmwood, Ontario, and the late Rev. shinosuke Yoshioka. Marriage to take place in ronto on January 3rd.

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AULT STE. MARIE, Ont., the pulpit of Central United Church (Algoma Presbytery) is now cant. Interested ministers are invited to write to hairman of Pastoral Relations Committee, Central nited Church, Albert and Spring Sts., Sault Ste. arie, Ontario.

VANKLEEK HILL Pastoral Charge will be vacant October 31st, 1958. Situated on Highay 34. This town has two railroads, C.P.R. main ne and C.N.R. Vankleek Hill is half way between ontreal and Ottawa. Education facilities, the ry best. Sport activities second to none. (Curling ink.) Artificial ice and large Arena for skating. nterested ministers please write to Mrs. G. D. facIntyre, Secy., Pastoral Relations Committee, ankleek Hill, Ont., phone 103.

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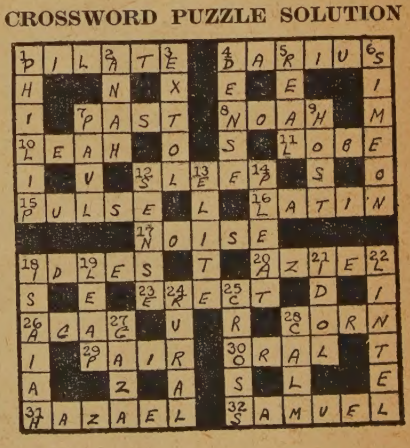

Your M & M Dollar Was There

Through the contingency fund of the M & M, YOUR help has reached Springhill, N.S. A grant has been made to the Springhill Disaster Fund . . .

Your contributions to the Missionary and Maintenance Fund reach all classes and conditions . . . . .

THE DISTRESSED • THE NEEDY • THE HELPLESS
THE HUNGRY • THE HOPELESS • THE AGED

I hereby make this contribution to
The Missionary and Maintenance Fund

Name.....

Address.....

.....

Church .....

Amount .....

THE MISSIONARY AND MAINTENANCE DEPARTMENT

THE UNITED CHURCH OF CANADA

299 Queen Street West

TORONTO 2B, ONTARIO